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The Missionary Review of the World

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Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, JULY, 1914

SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. What legislative body passed a law inflicting thirty-nine lashes upon any negro who dared to pray aloud?
2. What people believe in an evil spirit who lives with her father and a dog in a cave below the sea?
3. What did the Moslem convert try to say after his persecutors had cut off both his hands and pulled out his tongue?
4. Why did the teacher of athletics think it desirable that the entire team live in the mission dormitory?
5. Why is it unwise to sing "Onward, Christian Soldiers" in a Mohammedan country?
6. What unique kind of salad took the place of the usual refreshments?
7. What part of the United States has been called "Uncle Sam's Iceberg Farm"? Is it an appropriate name?
8. In spite of the Red Cross flag, who attacked the physician and put out his eyes?
9. Where does a woman conduct preaching services hundreds of miles from a railway?
10. What commodity is now accepted in China as currency at four times the value of silver?
11. In the face of what temptation have the Balkan Christians stood firm?
12. In Eskimo mythology what explanation is given of windy weather?
13. In what legislative body (meeting under the American flag) do the members speak one language when the Governor is present, and another when he is absent?
14. Why was the missionary program printed in the form of a railroad ticket?
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17. Where are students in a Y. M. C. A. night-school so eager to learn that all the seats are filled and many young men are willing to stand during the whole evening?
18. What is the history of Sir Baden-Powell's brass bowl?
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IN THE CARPENTER SHOP AT SILLIMAN INSTITUTE

A VISAYAN FIELD MEET IN THE PHILIPPINES

Silliman Institute wins first prize

The
MISSIONARY REVIEW OF THE WORLD

Vol. XXXVII, No. 7
Old Series

JULY, 1914

Vol. XXVII, No. 7
New Series

SIGNS OF THE TIMES

NEGRO LEADERSHIP

A CONVENTION, most significant for the negro race, was held in Atlanta, May 14-18, under the chairmanship of Dr. John R. Mott. It was convened under the joint auspices of the Edinburgh Conference Continuation Committee and the student department of the International Committee of the Young Men's Christian Association. Five hundred delegates from a hundred colleges and higher educational institutions of the South were present. With the exception of the chairman, all the notable speakers were either negroes or white men from the South, thus securing an expert discussion of the various themes considered.

The purposes of the convention were: (1) To give to the present generation of negro students in the United States a strong spiritual and moral impulse; (2) to study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian callings; (3) to face the responsibility resting upon the negro churches of America to help meet the claims and crisis of Africa; (4) to consider what light Christian thought may throw on present and future cooperation between the races. Commanding personalities like Booker Washington of Tuskegee, Major Moton of Hampton, Professors Pickens and Imes of Talladega and Tuskegee, and the very well-known colored missionary to Africa, Dr. W. H. Sheppard, were at the forefront, and all the negro speakers were well worth hearing, as were the strong friends of the race from among the white men of the South. All the objects aimed at in the call to the convention were very satisfactorily accomplished, and a wonderful spirit of unity and mutual helpfulness was manifested and extended through the days of fellowship and mutual discussion.

Most of the final day was devoted to hearing the reports of the commis-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

sions appointed to investigate matters vitally affecting the negro race, and suggested by the prospectus. The findings of the commission upon the enlistment of educated negroes for work in Africa have an important bearing on missionary work. Five white boards use twenty-three negroes, while five negro societies have under their employ approximately one hundred and fifty missionaries.

As to candidates for African service, the commission thus declared itself: "(1) The continent of Africa presents to the colored churches of America an irresistible call. (2) It calls, however, for the choicest sons and daughters of the negro race. The task is pre-eminently a task of leadership which demands expert knowledge and unusual ability. (3) It lays pre-eminent responsibility upon the educated young men and women of our colleges and schools. (4) This call is not to the missionary candidate alone. It is a call to the entire membership of the negro churches of all denominations to enter with Christ into the pain and anguish necessary to redeem the people of Africa; and to this end we call upon the members of our churches with sacrificial obedience to give of their substance and to pray for the speedy evangelization of Africa."

The commission's investigations showed that failure of negro missionaries in the past has been largely due to inadequate preparation for the manifold task and to the sending out of candidates who could not meet the strenuous demands made upon them by the enterprise, thus making their services of less value in many cases than are those of natives trained in Africa.

UNREST IN THE CHINESE REPUBLIC

FRIENDS of China view with alarm the helplessness of the new Government to control brigandage, which is said to be worse throughout the country than it was under Manchu rule. The White Wolf raid on Liuanchow, Anhwei, is typical of what has occurred in other cities in Anhwei, Hupei, Kansu, Shensi, and Honan. The leader of this band of desperadoes, which is said now to number one thousand, is a certain Pei Lung-chei, who was graduated from a military school in Japan, and was on the staff of General Wu when the revolution broke out. General Wu was murdered by Manchu cavalry, being suspected of sympathy with the revolutionaries, and Pei Lung-chei became in principle a revolutionary, but in practise a brigand. Known by the name of "White Wolf," his depredations attracted attention in the southwest of Honan in the spring of last year, when with his followers, mostly disbanded soldiers and professional robbers, he occupied towns, and plundered, murdered, and ravished the inhabitants without restraint. Complaints by the Foreign Legations have forced the Central Government to take action, and forces have been sent against White Wolf from time to time without success. The President has been so misled by reports of White Wolf's overthrow that he has distributed rewards to the troops who profest to have slain him; the next day, however, word might come that the brigand had sacked another Chinese town.

At Liuanchow the bandits searched the city thoroughly for silver, arms, and opium, the latter being fourfold more valuable than silver. Whoever

resisted was shot, and it is reported that some thirteen hundred were killed. After looting the city, the robbers set it on fire, and destroyed more than three-fourths of the buildings. A Roman Catholic missionary was shot twice, the first bullet merely wounding him, but the next killing him instantly. A Chinese physician, a member of the Red Cross Society of China, ran up the Red Cross flag over his office, expecting surgical work, and hoping that the flag would be respected; but these lawless men respect nothing. They came and demanded money, and, not being satisfied with what they found, put the physician to torture, breaking his leg, and, finally, putting a rifle to his head and shooting out his left eye.

Missionaries of the China Inland Mission are living in the disturbed district, but have thus far escaped injury. Missionary work has been interrupted and some property of the missions has been destroyed. At Nunchow, in the province of Kansu, the mission station of the Christian Alliance was burned on June 3rd, but the American missionaries were uninjured. Last March, at Laohokow, in Hupeh Province, however, Dr. Froyland of the Norwegian Lutheran Mission was killed and Mr. Sama was wounded. The depredations of White Wolf form one indication of the need for a strong Central Government. This, President Yuan is endeavoring to give China by making himself practically dictator of the new Constitutional Republic.

THE JAPANESE IN KOREA

THE Japanese Government report concerning religion in Chosen can not be thought biased in favor of Christianity. It is therefore interesting to note that the handbook of the Government-General acknowledges the weakness of Buddhism, and remarks (page 58): "In contrast to it, Christianity has gained greatly in influence in recent years. Christian Missions, besides undertaking the evangelization of the people, carry on effective medical and educational work, winning for themselves great popularity and the confidence of the people." The report gives the number of Roman Catholics as 80,000, and of Protestants as 360,000. The number of Protestant missionaries now in Korea is 500, or a larger number than the goal set by the Edinburgh Conference in 1910. This is a small force for the evangelization of 13,000,000 Koreans, and indicates the responsibility placed upon the native Church. There are now over one thousand native Korean pastors and a large proportion of the Protestant Churches are self-supporting. That Christian education is not neglected is shown by the 30,000 pupils attending Mission schools.

Japan should have the credit due for many improvements introduced into this land, so long abused and neglected. Great material changes for the better have taken place in the past five years, and however much many of the Koreans may object to Japanese rule, they are being benefited materially by the changes wrought at the cost of fifty million yen per year. Notice:

Before annexation, Korea had practically no public school system. To-day, Japan has established 236 elementary schools besides high schools, normal schools, schools of law, medicine, civil service, business, industry, agriculture, and forestry.

Before annexation, the Korean gen-

try considered manual labor degrading. Now, many of them are engaged in agriculture, silk raising, etc.

Before Japan took control, there were no forestry laws and the coasts and hillsides were bare. To-day, trees are being planted; there is a generous free distribution of seeds and seedlings. In 1911, on the first anniversary of Arbor Day (April 3rd), 4,650,000 trees and shoots had been planted.

Sanitation was formerly unknown in Korea; filthy streets and open sewage brought flies, mosquitoes, and vermin, so that epidemics of smallpox, cholera, dysentery, and diphtheria, carried away thousands of victims annually. To-day, sanitary regulations are enforced, including drains and waterworks, while compulsory vaccination, quarantine, and hospitals have greatly reduced the ravages of disease.

Japan has also built railroads, highways, and bridges, established post-offices, parcels post, telegraph and telephone lines, banks, postal savings.

Japanese judicial procedure, however faulty it may be, is a great advance over the old Korean courts. To-day, there are 90 judicial courts in Korea, with 497 Japanese and 233 Korean officials.

The work for the spiritual betterment of Korea has been for the most part committed into the hands of American Christians.

THE OPPORTUNITY IN INDIA

MUCH has been written concerning the Mass movements toward Christianity in India. Various opinions have been exprest as to the method of dealing with these multitudes of low caste inquirers and as to the wisdom of baptizing them without sufficient preliminary training. But whatever the cause, and whatever the significance of these Christward movements, it is clear that God is leading masses of the people of India to seek for Him. Last year forty thousand were baptized by the Methodist Mission alone, and in the last two years this mission has added more people to the Christian community of India than in the first forty years of their labors in India. Other denominations report similar success.

These low caste and outcast Indians may be attracted by a desire for social or physical betterment, but the fact remains that they *are attracted* Christward and it is an opportunity that the Christian Church can not afford to neglect. There is a tide in the affairs of the missions in India, which, taken at the flood, leads on to success; neglected—but it *must not be neglected!* We must take advantage of the most insignificant and most momentary interest in order to lead these blind souls into the light. Given the Christward impulse, what they need is education in Christian truth and living. There is a wonderful opportunity for Christian teachers to train these people in Christian schools, so that the future Church of India may be strong, intelligent, self-supporting, self-governing, and self-extending. God is ready for an advance movement—are we?

PREACHING OPPORTUNITIES IN PERSIA

THE people in the villages of Persia seem to be more than ever open to receive the gospel message. A recent letter from Rev. Robert M. Labaree, of Tabriz, describes a tour during the month of Moharram—the

time of greatest fanaticism—when, in spite of the fact that men were warned by the mullahs not to visit the Christians, many came as inquirers. It was never difficult to gather a crowd in the street or bazaar, and a little tact would open the way for plain-spoken gospel preaching. It is interesting to note the way in which a native preacher introduces the subject. For example, standing in the market-place in Mainagham, he asked:

"What is that building?"

"That is the mosque," was the quick reply.

"What is it used for?"

"For the worship of God."

"Would you allow a dog or a pig to enter it?"

"No, indeed!"

"Why not?"

"Because it is God's House, and to allow anything unclean to enter would defile it."

"Then why do you permit sin in your heart, which is God's temple, more than any other place?"

Thus the opportunity was given to speak to an attentive audience about the condition of the human heart and the need of cleansing before God could dwell in us. Other opportunities for still closer contact are found in the tea-houses and in the missionaries' own rooms. The propensity of the Oriental to ask questions is always a means of introduction to the subject nearest the missionary's heart. Often in the beginning of the conversation many harsh and insulting things are said to the missionary, but patience and tact will usually open the way to a frank presentation of the claims and power of Christ.

To-day, there is no need for concealment or reticence as to the purpose of the missionary's visit, tho there are, at times, disagreeable experiences. Some Moslems are hostile, more are indifferent, and a few make fun of the missionary, but others are earnest inquirers into the truth. A Christian preacher to-day may even call to present the gospel to a chief mullah, and the signs of hostility are few, indeed, in comparison with those endured a few years ago. There is no violence or threat of personal injury; the worst opposition usually takes the form of forbidding people to visit the missionary, or the burning of books that have been distributed. It is a great advantage when preaching to Moslems that there are some points of belief in common. Many are weary of the hollow forms and ceremonies, and long for the reality of forgiveness and power to live a godly life.

KONGO VILLAGERS WAIT FOR TEACHERS

ONE of the remarkable proofs that the Holy Spirit is at work in the Kongo country of West Central Africa is the readiness with which the villages and tribes not only receive Christian evangelists, but plead for them. Rev. R. D. Bedinger, of the Southern Presbyterian Mission, writes to *The Christian Observer,* that last fall he made an itinerary to the southeast into a section never before visited by a Protestant missionary. Many reports had come to the missionaries concerning the readiness of these people for the gospel message, but they were not prepared for the enthusiastic reception given. One man had been to Luluaburg, where he heard the gospel for

the first time in one of the villages. Deeply impresst, he returned home, and in returning spread the "good news" from village to village. Delegations began to go out from these villages to Mutoto, Luebo, and Lusambo to ask for teachers. Always the answer was, "We shall help you when we can." For two years they waited, and when at last the missionary went he found six churches in four villages where daily services were being held by leaders not themselves church-members, but, like Cornelius, seeking the Lord, "if haply they might feel after Him, and find Him."

This is but one example of the way in which God is opening doors for His Church to enter at the present time. Can He trust us to take advantage of the opportunity.

SOCIAL SERVICE IN MISSIONS

THE modern missionary campaign includes a large emphasis on social service and one missionary text-book for next year takes this as its subject. There is need to emphasize this practical side of Christianity, while we can not depend on external betterment for internal regeneration.

One side of this work is the sociological survey of a community, which has been made familiar by the Russell Sage Foundation. Not so long ago there was conducted in New Brunswick, N. J., under the general direction of the Office of Exhibits and Surveys of the Presbyterian Board of Home Missions, an interesting religious social survey.

The initial steps were taken by the Interfederation of Churches, and the Board of Trade, the Board of Health, the Central Labor Union, and the Associated Charities co-operated in the survey. An exhaustive study was made of all the agencies, good and bad, that go to make up the complex life of an industrial city. A great map of the city was prepared, showing the location of social agencies and the distribution of nationalities, 30 per cent. of the population being foreign. One hundred and fifty charts and photographs were prepared and exhibited.

Among the results of such a survey are likely to be the following: Civic organizations, churches, and individual citizens are stirred to activity against evil and degenerating influences; an intelligent basis for the co-operation of all helpful social agencies on definite projects is furnished, and all such agencies are co-ordinated in a program of prevention of future ills that might develop from dangerous conditions found already in existence.

The Church is rightly laying increasing emphasis on the obligation not only to preach the Gospel of new life, but to heal the sick communities, to cleanse the leprous slums, and to cast out the demons of passion and strong drink.

THE GREAT NORTHERN PENINSULA

Alaska has one-fifth the area of the United States, or 590,884 square miles; its coast line is over 26,376 miles, or about the circumference of the earth. Attu, the most western of the Aleutian Islands, is farther west of San Francisco than Cape Cod is east, so that years ago it was true that the sun never set on the country over which floats the Stars and Stripes. It is a country exceeding rich in wheat lands, timber, coal, gold, fish, and other products. The greatest need is for missionaries and other Christian settlers.

A MISSIONARY JOURNEY WITH DOGS AND SLEDS IN HUDSON BAY (SPRINGTIME)

The Eskimos of the Frozen North

AN ACCOUNT OF THEIR BELIEFS, CHARACTERISTICS, AND NEEDS

BY THE REV. E. J. PECK, MISSIONARY TO THE ESKIMOS
Representative of the Church Missionary Society, London

THE Eskimos—truly a wonderful people! What interest and romance surround their lives! Their early history, how obscure; their ice-bound homes, how dreary; their struggle for existence, how brave. When we glance over the thrilling records of Arctic explorers, the Eskimos, in not a few instances, occupy an important place in helping to open the secrets of the Polar wastes. Davis, Ross, Parry, Kane, and others speak of them, and gladly recognize their help. The touching evidences of Sir John Franklin's fate were first gathered by Dr. Rae from their hands. Admiral Peary gladly acknowledges his indebtedness to this noble people. Year by year they helped him to push North, and, finally, they went with him to the Pole. Boas, Nansen, Amundsen, Steffanson, and others have written much regarding their lives, customs, and beliefs, but, still, how much remains obscure. For when we attempt to unravel the intricate points, particularly in connection with their religious beliefs, we are confronted with not a few difficulties. We also have a most difficult language to master. The people are particularly reticent in speaking of their religious customs. Their traditions are of a most fragmentary nature, and, in some localities, differences of opinion prevail in reference to such matters. It is, therefore, with considerable diffidence that one attempts to handle such complex problems. But I have lived among the Eskimos of Hudson Bay and Baffin Land for many years, and have visited them in other places. I have also gathered from the people themselves the information given here.

A Supreme Being

There is, particularly among the Eskimos living at and near Frobisher Bay, some conception of a great

ruler, who is called "Kollekpangmeut Innungat," *i.e.,* the governor of the people living in the highest. An Eskimo gave me an account of this heavenly ruler, of which the following is almost a literal translation:

"There lives above a man who has no wife. He is the owner of a land and a house, both of which are very beautiful and bright. There are many spirits living in this place of light. When the anniversaries of their death arrive, such times are considered, not reasons of sorrow, but of joy. On such occasions the spirits of the departed go out and hunt, and all food thus obtained is given to the governor of this place, who himself takes care of his large family."

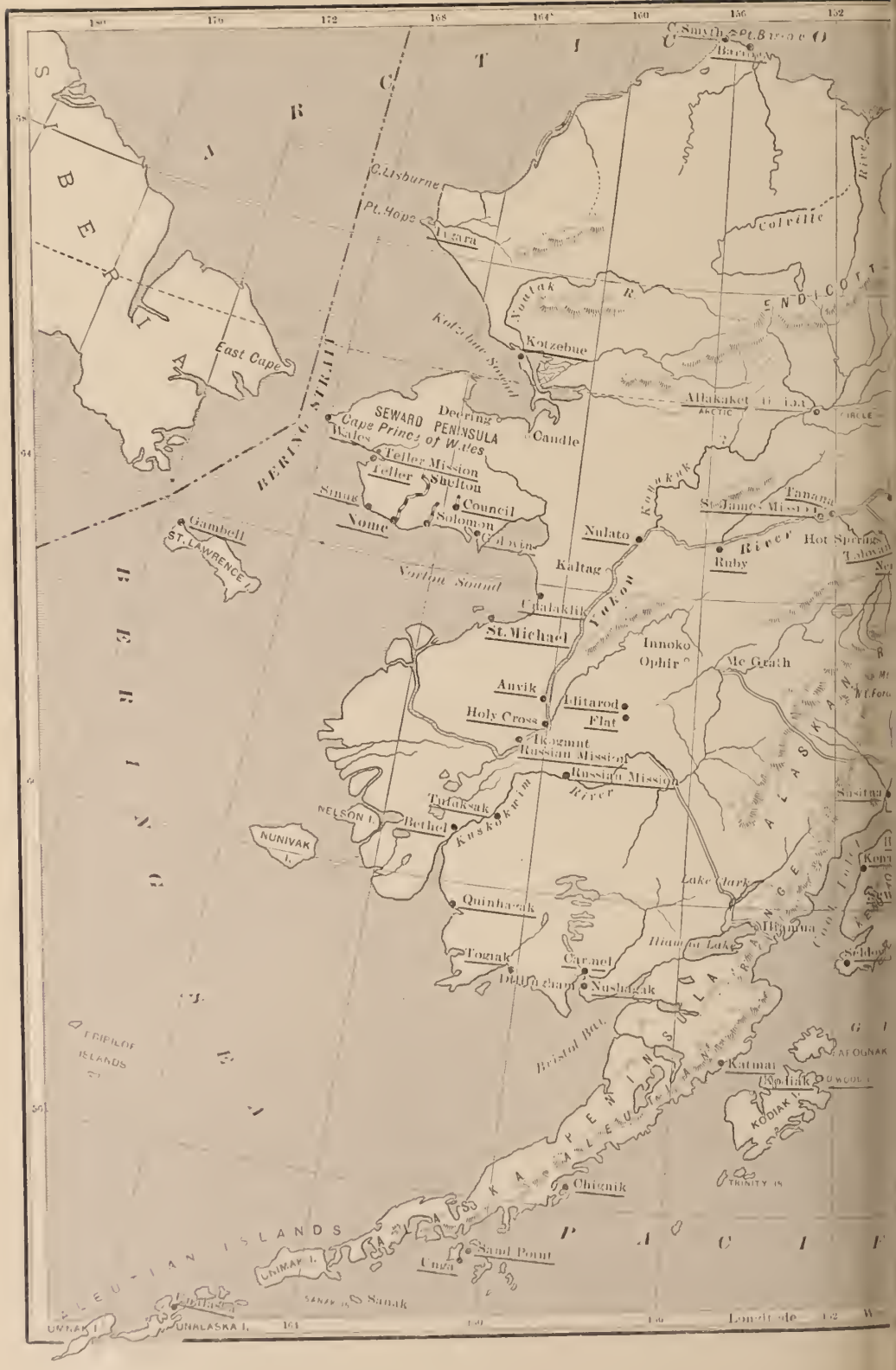
Besides this remarkable lord, the Eskimos of Cumberland Sound speak of two other great spirits, one, the goddess of the land, called *Nunaub Innunga, i.e.,* the land's ruler, and another, the goddess of evil, called *Sadna,* who is said to live with her father and a dog in a cave below the sea. The Sadna tradition contains the following:

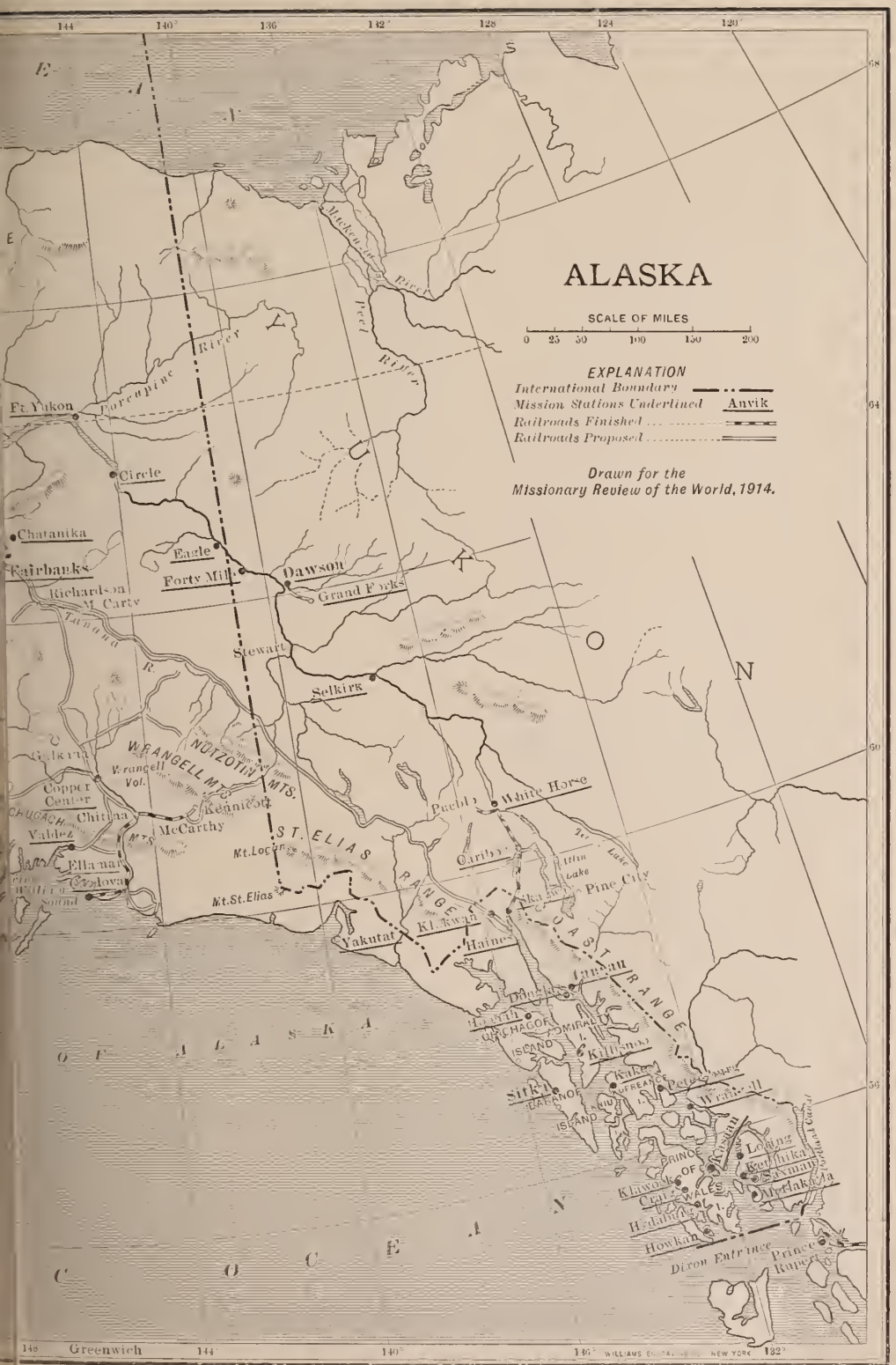
The heathen Eskimos of Baffin Land believe that whales and seals belong to Sadna, which she can withhold or give, according to her pleasure. Sadna is often filled with wrath, particularly if various customs connected with the capture of such animals are not obeyed. Not only can she thus cause great distress among the people, but she can, particularly in the autumn, cause furious storms to rage. The Sadna ceremony, which before the introduction of Christianity was quite common, was, in some respects, of a most immoral nature, and had two chief features, first, the maiming and driving away of Sadna, and, second, a period of so-called rejoicing because this spirit of evil had been overcome, at least for a time.

Next in importance to these three ruling spirits are the *innue* (innua), *i.e., "owners,"* beings of animate, and in many cases, inanimate objects. Indeed, we may almost say that the Eskimos believe in an animate world, for many objects which we look upon as inanimate are said by the Eskimos to have their *person, being,* existence. Thus we hear such expressions as *Kakkaub innunga, i.e.,* the mountain's person, owner, etc.

Nearly all, and in some localities probably all, of these may become the familiar spirits of the *angakoet* (conjurors). They are then called *tongait.* These spirits become agents through whom various commands are given to the conjurors, and, through the conjurors, to the people.

The *tongait* may be divided into three classes: (1) Those located in heaven; (2) Those on the earth; (3) Those in the sea or under the earth. The writer finds, after collecting the names of over three hundred of these spirits, that there is much of interest in connection with Eskimo mythology. Some of the tongait are considered agents of evil and some of good. The striking points connected with the good spirits are these: They often appear clad in white, or they diffuse light, which shines from their bodies or garments. Evidently, light is considered a sign of joy, health, and prosperity. Some, again, are remarkably quick in their movements, which seems to imply knowledge and discernment. The evil spirits, on the


Point Barrow
Smyth Bay
Pt. Barrow
Cape Lisburne
Pt. Hope
Icy Cape
Colville River
Noatak R.
Kotzebue Sound
Kotzebue
Allakaket
Arctic Circle
East Cape
Bering Strait
Cape Prince of Wales
Wales
Teller Mission
Teller
Port Clarence
Grantley Harbor
Deering
Candle
Seward Peninsula
Shishmaref Inlet
Shishmaref
Sinuk
Nome
Council
Solomon
Golovin
Gambell
St. Lawrence I.
Norton Sound
Koyukuk
St. James Mission
Tanana
Nulato
Hot Springs
Ruby
Kaltag
Unalakleet
St. Michael
Yukon
Innoko
Ophir
Mc Grath
Anvik
Iditarod
Holly Cross
Flat
Ikogmut
Russian Mission
Kuskokwim River
Nelson I.
Nunivak I.
Bethel
Tuntutuliak
Quinhagak
Lake Clark
Iliamna
Iliamna Lake
Togiak
Carmel
Dillingham
Nushagak
Bristol Bay
Alaska Peninsula
Katmai
Kodiak
Kodiak I.
Trinity Is.
Chignik
Pribilof Islands
Aleutian Islands
Unimak I.
Sand Point
Unga
Sanak
Sanak Is.
Unalaska
Unalaska I.
Pacific
Longitude


ALASKA
SCALE OF MILES
0 25 50 100 150 200
EXPLANATION
International Boundary
Mission Stations Underlined Anvik
Railroads Finished
Railroads Proposed
Drawn for the
Missionary Review of the World, 1914.
144 140° 136° 132° 128° 124° 120°
68
64
60
56
148 Greenwich 144° 140° 136° 132°
Ft Yukon
Porcupine River
Peel River
Mackenzie River
Circle
Charanika
Fairbanks
Richardson
McCarty
Eagle
Forty Mile
Dawson
Grand Forks
Stewart R.
Selkirk
Yukon
Wrangell Vol.
Copper Center
Chitina
Valdez
McCarthy
Kennicott
WRANGELL MTS.
NUTZOTIN MTS.
CHUGACH MTS.
ST. ELIAS RANGE
Mt. Logan
Mt. St. Elias
Ellamar
Cordova
Prince William Sound
Pueblo
White Horse
Caribou
Atlin Lake
Pine City
Yakutat
Klukwan
Haines
Juneau
COAST RANGE
Douglas
Admiralty I.
Chichagof I.
Kuiu I.
Kupreanof I.
Kake
Sitka I.
Baranof I.
Kuiu I.
Petersburg
Wrangell
Revillagigedo I.
Prince of Wales I.
Ketchikan
Saxman
Metlakahtla
Klawock
Craig
Hydaburg
Howkan
Dixon Entrance
Prince Rupert
GULF OF ALASKA
PACIFIC OCEAN
WILLIAMS ENGRAVING CO. NEW YORK

ALASKA MISSION STATIONS INDICATED ON THE MAP

	Denominational Numerals
Southeastern Alaska.	
Metlakahtla	12
Saxman	1
Ketchikan	1, 2, 5
Loring	1
Howkan	1
Hydaburg	1
Craig	1
Klawock	1
Kasaan	1
Wrangell	1, 2, 4
Petersburg	10
Kake	1
Killisnoo	3
Sitka	1, 2, 3
Douglas	1, 6
Juneau	1, 2, 3, 4, 5
Hoonah	1
Haines	1
Klukwan	1
Skagway	1, 2, 4, 5
Yakutat	7
Southern Alaska.	
Cordova	1, 2, 4
Copper Center	9
Unga	3
Chignik	3
Katmai	3
Kodiak	3
Wood Island	9
Seldovia	3
Kenai	3
Susitna	1
Knik	1
Hope	1
Seward	2, 4, 5
Valdez	2, 4, 6
Ellamar	3

	Denominational Numerals
Interior Alaska.	
Fairbanks	1, 2, 4, 5
Chatanika	1
Chena	1
Eagle	2
Circle	2
Ft. Yukon	2
Tolovana	2
Nenana	2
Tanana	2
St. James	2
Ruby	1
Allakaket	2
Nulato	4
Anvik	2
Holy Cross	4
Iditarod	1, 4
Flat	1
Ikogmut	3
Western and Northern Alaska.	
St. Michael	3, 4
Unalaklik	7
Golovin	7
Council	10
Nome	2, 4, 5, 6
Sinuk	5
Teller	1
Teller Mission	10
St. Lawrence (Gambell)	1
Wales	6
Kotzebue	11
Tigara	2
Barrow	1
Cape Smyth	1
Bethel	8
Tuluksak	8
Quinkagak	8
Togiak	8
Nushagak	1, 3
Unalaska	3, 5

COMMUNIONS HAVING MISSIONS IN ALASKA

Denominational Numerals		Number of Missions
1	Presbyterian	31
2	Protestant Episcopal	20
3	Greek Catholic	14
4	Roman Catholic	12
5	Methodist Episcopal	8
6	Congregational	4
7	Swedish Evangelical	3
8	Moravian	4
9	Baptist	2
10	Lutheran	3
11	Friends	1
12	Independent (William Duncan's Mission)	1

ESKIMO WOMEN OF BLACKLEAD ISLAND

other hand, are sometimes dark in appearance, or of a dreadful form. It is not within the scope of this article to deal fully with the subject of Eskimo mythology, so I just give the names of a few of the tongait to illustrate the above remarks.

1. *Spirits living in heaven.*—Aksakak. A spirit of joy. Appears in the form of a man. Has quite a number of string-like appendages on his garments, which, as they move about, send forth rays of light. His body is also full of light.

Ubloreaktalik. Has a house in heaven. Has a star in his dwelling. His habitation is like transparent glass.

2. *Those on the land.*—Atsungerk. Like a giant. He is fastened to the earth with a line. When this line becomes loose the weather becomes windy, but calm when the line shrinks.

Audlaktak. Is like a large bird, which has white and black plumage. It goes up to heaven, and brings down light on the back of its head from the realms of light.

3. *Those in the sea.*—Angalutaluk. Like a large seal when on top of a piece of ice, but like a human being when in the water. When a hunter goes to attack this creature, it turns into a man and kills the Eskimo.

Uvelukkeut. In appearance like a man. It is said to destroy the Eskimo hunters by drawing their canoes under water. A striking illustration of the Eskimo belief in evil spirits came under the writer's notice during the early years of his missionary life in Hudson Bay. A hunter having been drowned, his canoe was picked up with a hole in the bottom, and his death was at-

E. J. PECK

For some years Arctic Missionary to Blacklead Island, Cumberland Sound

tributed, by some of the people, at least, to an evil spirit.

The conjurors are called by the Eskimos, angakoet, *i.e.,* clever men. In considering the position and office of these men, it is of great importance to know that the Eskimos believe that not only human beings, but animals have souls. Now, the tongait (the spirits mentioned) have power over the souls of animals. They can, therefore, when solicited by the angakoet, render powerless what is called by the Eskimo, "*the life of the soul.*" This means, as far as the writer can discover, its active, discerning powers, and the creature thus weakened, falls an easy prey to the hunter. It is in this manner that the good spirits are said to be the real source of supply, because they readily respond to the conjuror's requests, and "give freely" to the people.

Next, we have to consider that this active principle of "the soul's life" can not be given by the tongait without some recognition of its value, and here there are two points to be considered; first, the spirit who gives "the soul's life," and the animal from whom this active force has been removed. Thus we have the key which unlocks and unfolds to us the meaning of most of the peculiar propitiatory and prohibitive customs —customs which are ordered by the spirits, and which, if stubbornly transgressed, bring sickness and, it is said, death upon the transgressor. These customs refer to various rules in reference to eating, hunting, dressing of skins, particularly when the Polar bear, walrus, and large species of seal are captured; these are of a prohibitive nature. Others, however, are of a propitiatory nature, and are directed to the animal captured. Small portions of the victim's body are cut off, and in Hudson Bay are spoken of as the slain one's akkinga (*i.e.,* its pay or ransom), which is doubtless an offering for "the soul's life," which has been removed through death from the creature killed. It is well, however, in this connection to mention that, altho the soul has been removed from the body, yet the soul of even an animal, according to Eskimo belief, can never die.

Of a Future Life

The Eskimos do believe in a future life. Heaven, which is called "the very highest place," is a land of plenty, where great numbers of fat reindeer and seals are found. The good go to this place. The good are those who have perished on hunting expeditions, also women who have died in childbirth, and those who have obeyed the various abstinence and other customs already mentioned. The bad, on the other hand, are those who have disregarded such rules and have refused to confess their transgressions, and have made themselves objectionable to their neighbors by lack of liberality, threatening language, and murderous designs. These go to a place of misery. In Baffin Land, Sadna, the goddess of evil, deals with such, but it seems uncertain if the spirits of *all* such evil-doers remain in her abode of darkness forever. Judging, however, from some accounts which the writer has received from the people, *some* of the spirits of the lost do return from this place of misery. They are then called Tupelat, and are considered dangerous to the community.

Much might be written regarding the peculiar customs connected with death and burial, also concerning the conjuror's incantations in cases of sickness and bad weather; how payment is given for the conjuror's services; of the different classes of conjurors; of the candidates for the incanter's office, also concerning some women, who, altho not Angakomaret (*i.e.*, complete conjurors), still carry on a system of incantation quite their own. Passing by these points, however, we now consider—

THE MISSION CHURCH AT BLACKLEAD ISLAND

Eskimo Characteristics

The Eskimos are a brave people. During their hunting adventures, and in other trying circumstances, the brave, manly spirit of these Northern heroes shine forth. Nerve, endurance, coolness, courage, and vigor are characteristics which we all admire, and such are seen to perfection in the Eskimo hunter. Here are a few incidents:

Two Eskimos were traveling on the frozen sea to Little Whale River. (See map, please.) While on their way they saw *three* Polar bears. Having no firearms, they attacked this formidable band with knives, which they tied to harpoon shafts. Armed with these strange weapons they actually killed all these ferocious creatures. The writer has also known other Eskimos who have had wonderful encounters with "Master Bruin." They, however, seemed to think such incidents hardly worthy of notice, and, indeed, show little fear in attacking even the dangerous walrus in their frail canoes. Instances occur, however, when these brave fellows are badly wounded or killed during these awful battles. I have also met Eskimos who have been maimed, or badly frozen, while engaged in seal hunting.

Let us glance for a moment at these men of iron. Where are they? Miles from the land on the vast, white expanse of ice. We see, here and there, snow shelters, about three feet high. Sitting on a block of snow inside these cold walls is the hunter.

Here he watches and waits in a temperature sometimes forty below zero. He may have to wait for hours. For one seal may have several breathing-holes. At last our Nimrod hears the gurgling, blowing noise, as the seal rises up into the conical-shaped cavity below. With a well-directed aim, he drives his harpoon through the breathing-hole. If the game is struck then a terrible struggle goes on, the seal pulling one way and the hunter the other. So strong are the large seals that not a few of our Arctic friends have lost some of their fingers and, perhaps, a thumb in the fray. For it is only at the last extremity that they let go the harpoon-line with the harpoon and seal attached, which, needless to say, are precious items in the eyes of a poor, hungry Eskimo. I ought also to mention here that some of the Eskimo women in Baffin Land are but little inferior to the men as hunters; indeed, they often prove quite skilful in the use of the harpoon and the gun.

The Eskimos are also an industrious people. It might well be supposed that this people, especially during some seasons, have nothing to do. But this is by no means so. Both in summer and winter food must be sought, and as *nothing* can be raised from the soil, animal food is "the staff of life" for the Eskimos. Should stormy days interfere with the hunter's usual occupation, the time is utilized in making or repairing his hunting implements, mending his dog's harness, or, perhaps, preparing material for a sledge, or for the frame of a canoe. During the time the hunters are away the women employ themselves in making or repairing the clothing and footgear of their husbands and children. When we remember that every article of wearing apparel is made of the skins of the animals captured in the chase; and when we consider that before they are fit to be sewn, they have to be prepared at great cost of time and labor, it is easy to understand that an Eskimo woman's work is never done. I ought also to mention their cheerful optimistic dispositions and their teachable spirit. Seldom does one see, even in the most trying circumstances, an Eskimo who has lost all hope, and never have I known an Eskimo who positively refused instruction. But much as one loves this people, one can not, without leaving an erroneous impression on the minds of our readers, pass over the dark side of their characters. Immoral practises, chiefly connected with their religious ideas, of the most sensual, debasing, and unmentionable nature, practises which exceed that awful picture of heathen depravity as recorded in the 1st chapter and the 26th and 27th verses of St. Paul's Epistle to the Romans, are only too common among the non-evangelized Eskimos. Their cruel treatment of the aged, particularly in times of sickness, when they are left by the heathen alone to die, is another sad picture of human depravity. Truthfulness is certainly not a trait of Eskimo character, and in some localities especially, the sin of stealing is practised in a most subtle and ingenious manner. While speaking of the people's characteristics, I ought to say that some who have visited or lived with the Eskimos but a short time, and have naturally admired their brave, industrious, and kindly

traits of character, but who have not known the people's language, or the hidden depths of depravity into which they have sunk, have arrived at the strange conclusion that they can well do without missionaries, and had better be left to themselves, but:

What do the Eskimos need? Indeed, what does every man need? Surely, the gospel! And what is the gospel? Christ Himself; Christ, the Savior; Christ, the life; Christ, the truth; Christ, our peace; Christ, our all. And this same Savior, "who was made unto us wisdom from God," has said, "Go ye into all the world, and preach the gospel to the whole creation," and from this command there can be no appeal. And is it not a fact that wherever this life-giving message is carried, even through the medium of weak instruments, there, through the power of the Holy Ghost, souls are saved, and lives transformed? But, joined to this vital appeal we ought to use common sense methods to meet the physical and other needs of this brave and deserving people. And in this connection it is certainly not wise to try and Europeanize the Eskimos, but we ought to let the Gospel's wonderful power permeate their lives in their natural environments, and in their natural mode of life. This means, for them, particularly in the winter months, traveling in small bands over wide areas. For they can by this means obtain a larger supply of food.

It is well, therefore, not to try and gather the people in communities at mission stations or trading posts, but, rather, encourage them to follow their own mode of life. The Eskimos who move about and build *new* dwellings are certainly more healthy and cleanly than those who live for any length of time in their old snow-houses, or in ill-ventilated

REV. E. W. T. GREENSHIELD
Church of England Missionary in Blacklead Island

wood or turf-roofed habitations, which they use in some parts of the Arctic regions. Again, the use of biscuit and other articles of diet introduced by white men, if carried to any great extent, is calculated to undermine the people's constitutions, and they ought, therefore, to be used with discretion. True, there are times when, through stress of weather, hunting is impossible. At such seasons everything possible ought to be done to help them. And I am thankful to say that, through assistance given by the Canadian Government, the Hudson Bay Company, and Christian missions, much has been done to tide them over such periods of need. Again, it should be the object of those who barter with the Es-

OUTGOING ESKIMO MISSIONARIES OF BLACKLEAD ISLAND

A group of friends bidding farewell to Peter Tooloogakpiak and his wife on their departure for a distant settlement

kimos to supply them with really useful articles, and we would particularly emphasize the absolute need of keeping far away from them intoxicating liquors. For an Eskimo soon becomes a kind of maniac when under the influence of what the Indians graphically but truly call, "fire-water."

And now, readers will, naturally, inquire: What has the gospel done for the Eskimos? What results can be shown? Results in their fullest sense, can only be known to God. The Holy Spirit is the giver of life, we are only his instruments. Much, doubtless, that we, in our ignorance, have considered fruitless, will be found, to our joy, full of fruit in the coming glory. There are, however, tangible evidences even now of what God has wrought among this people. For, speaking of Baffin Land alone, there are over one hundred converts to the Christian faith, and heathenism, with its attendant vile practises, has been practically overthrown. Fully four hundred can read portions, at least, of the New Testament, the Book of Genesis, and other spiritual helps which have been prepared for them in their own language. There are also two efficient native catechists who minister to the spiritual needs of their own people. Unsolicited testimonies have come to hand, from Government officials and others, that show, in a striking manner, the transforming power of Christ's love upon this race. And through the people themselves God has sent evidences to many in other lands of the reality of their Christian faith and practise. I just mention one. In 1909, the Rev. E. W. T. Greenshield returned to his much-

loved work at Blacklead Island, in Cumberland Sound. He embarked in a Danish vessel called the *Heindel,* which had been chartered by a trading firm. When about forty miles from its destination, on a dark and tempestuous night, the vessel struck an iceberg. As the shattered craft slowly sank Mr. Greenshield, with the brave sailors, managed to throw some ship's biscuit into the ship's boat, which was, fortunately, ready for use. Mr. Greenshield was the only one who knew anything of this barren region, and he, with great difficulty, managed to pilot the boat amidst the scattered floes and bergs to Blacklead Island. Here the Christian Eskimos received their missionary and the shipwrecked men with the greatest kindness. They shared with them, during a long and trying winter, their limited catch of seals, walrus, etc. So were they preserved from a terrible fate. Finally, in the following year, another vessel providentially called at the station, and they ultimately reached their own country in safety. The Queen of Holland, hearing of such noble acts, made Mr. Greenshield a Knight of the Order of the Orange Nassau, and sent, through our friend's hands, tangible evidences of her Majesty's appreciation of the Christian love of these poor Eskimos. And nothing has touched the writer's heart so much as the receipt of various letters written in and sent from those icy waters. Such messages are those of brothers and sisters in Christ, written in a most encouraging and loving spirit, and when we remember that some twenty years ago the Eskimos of Baffin Land had not the slightest knowledge of reading or writing, we can see that, even from an intellectual and educational point

THE LANDING PLACE AT BLACKLEAD ISLAND, CUMBERLAND SOUND

of view, much has been done for their benefit. And now I may, in conclusion, show briefly *what remains to be done*. Many of the regions are still unevangelized, and many are waiting for the gospel.

It is estimated, taking a low figure, that some twelve million dollars have been spent, and over six hundred lives sacrificed, in connection with Arctic and Antarctic expeditions; but how insignificant, in comparison, are the sums given or the sacrifices made to win the Arctic wilds for Christ. And yet we have the command, the presence, and the power of the Great Missionary of the ages behind us, and for us, in a work like this. We Eskimo missionaries, therefore, look forward, through the Holy Spirit's teaching, prompting, and soul-inspiring power, for more earnest prayer, for hearty sympathy, and for many free-will offerings, so that the uttermost parts of the earth may be won for our Lord.

MISSIONS AND LACE

By William M. Vories

[The people of the United States, a few years ago, spent sixty million dollars in one year for lace. They gave in that year, all Protestant denominations included, seven million dollars for foreign missions. The amounts have changed since that time, but the disproportion in expenditure remains the same.—Editor.]

Eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.
Said the Lord to His disciples: "Bring an offering to-day
For the famine-stricken people who are suffering far away."

And His sleek, well-fed disciples, looking up into His face,
Made reply, "We'd like to do it, but we spent so much for lace."
Said the Lord: "Seek first my kingdom to establish among men;
Teach the dead in sin and evil, they can rise through Me again."

So they gave their extra pennies and they sent a man of grace
To conduct a penny mission—but the dollars went for lace.
Said the Lord: "A tiny army mighty things for God hath done:
But He calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience: we can't hope to win the race.
Leave some work for our descendants; leave us something for our lace!"
Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;
Take your ease among your rose-paths and your blood-bought bolts of lace!"

But His people made remonstrance: "Lord, take not with us offense;
We have not forgot Thy kingdom—lo, we give eleven cents!"
Thus eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.

—*The Japan Evangelist.*

The Power of Sacrifice*

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

ALL true work for God and man involves sacrifice. Statesmanship is the sacrifice of provincialism and the narrow horizon of nationalism for a cosmopolitan view of the world. The only power money has is the power that is gained by pouring it out by investment, not by hoarding it. The only possibility for cooperation and union is in the sacrifice of personal preferences or prejudices for the good of all.

Sacrifice is a force to be wielded in the work of missions. The word comes from the Latin *sacer facio*, "to make sacred" by putting to the death. It is a word that is full of blood; a word that we only see in its fullest significance in the Old Testament on the altar, and in the New Testament on the Cross. As the very heart of the Old Testament teaching was the great altar, and as the heart of the teaching of the New Testament is the Cross of Christ, so the very name missionary enterprise spells sacrifice.

When God so loved the world as to give His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life, He laid the foundations of missions in His own heart blood.

This power of sacrifice finds its supreme example and its highest attainment in the life and death of Jesus Christ our Savior and our Lord. Everybody knows it, the worldling as well as the Christian. His life is our pattern:

> "O Lord and Master of us all,
> Whate'er our name or sign,
> We own Thy sway, we hear Thy call,
> We test *our* lives by THINE."

In that wonderful novel by Victor Hugo, "Les Miserables," we read that Jean Valjean, at the point of death, having sacrificed and suffered, pointed to the crucifix of Jesus, and said: "It is nothing to die, it is a dreadful thing not to live." We have not measured the sacrifice of Jesus Christ if we think His sacrifice was only the sacrifice on the Cross. God so loved the world that He gave up, and the sacrifice of Jesus, the supreme sacrifice, was the incarnation; His death on the Cross was but the culmination of that great sacrifice for men.

Four great commissions are given to us through four evangelists.

Matthew tells us *why* we are to go. "All power is given unto me, go ye *therefore*."

Mark tells us *where* we are to go. "To the uttermost parts of the earth."

Luke tells us *in what order* we are to go, and that order is fundamental: "Beginning at Jerusalem"—now, at college, at home, in your own city—out into the uttermost parts of Turkey, China, Arabia, Africa.

John lays bare the heart of Christ in the great commission, and shows us *the spirit* in which we are to go.

* From an address delivered at the Student Volunteer Convention, Kansas City, January 3, 1914.

"Jesus came and stood in the midst and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side . . . . Jesus said to them again, Peace be unto you; *as the Father hath sent Me, even so send I you.*"

Thorwaldsen seized that thought when he chiseled from the marble his great statue of the risen Christ at Copenhagen. As I looked at it not long ago and saw that wonderful Christ after the resurrection, with pierced hands and riven sides, with the twelve disciples ranged down the sides of the church on either side of Him—I understood the message: "As My Father hath sent Me, even so do I send you." There is no power so great as the power of sacrifice to draw men to follow Jesus Christ, the Son of God.

During the war between China and Japan one of the soldiers on a warship was found sobbing over a woman's letter. His officer accused him of being a coward, crying there when he ought to be fighting. For reply the soldier handed the letter to his officer, who saw that it was from the man's mother, and contained some such words as these: "I am so sorry to hear you did not join in the battle of the Yellow Sea and that you could not distinguish yourself at Waihaiwai. My dearest wish for you is that you may die for your country. Remember, if you do not fight bravely or die, it will bring disgrace on our family." The soldier was asked if he belonged to the nobility, but he answered: "No, my father was a fisherman and is dead, and I am the only son of my mother." Such is Japanese spirit of sacrifice for love of country. Shall we show less of a spirit of patriotism for the Kingdom of God than the Japanese soldiers manifest for their country?

The spirit of sacrifice is the great unwielded power of the missions today. The colleges in which there is the noblest missionary spirit are those from which men have gone to lay down their lives on the foreign field. The very names of these martyr missionaries draw men now to surrender their own lives in service. Not only have the scars of Jesus Christ this tremendous power of attraction, but they are the sole test of our faithfulness as messengers of the Cross of Jesus Christ, as apostles of a world-wide Gospel, as laymen who have dared to call themselves followers of Christ.

The scars of Jesus Christ are the test of true discipleship. Who can write in the diary of his daily life, as Paul did, "Henceforth let no man trouble me, I bear in my body the brand-marks, the scars of the Lord Jesus?" The man who can do that, can wield the power of sacrifice with sincerity: the man that can do that without hypocrisy, without flinching before God or man, is the man who has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment, and face ostracism and death; by what right do we ask a man in Korea or India to endure persecution and suffering and to become a hissing and a by-word, if he has never seen in *our* lives the print of the nails?

The scars of Jesus Christ, the print of the nails, the mark of the spear, are they imprinted on our aims, our decisions, on our expenditures, on our ambitions, on our daily habits? Is

there anything in my life or in yours which shows the lacerations and tears and blood and agony of Gethsemane and Calvary? If there is, then are we ordained by a power higher than any church to preach this gospel of reconciliation to a lost world. Is the shadow of the Cross on our cash account, whether we are rich or poor? Do we give for the Kingdom of God as a mere side issue, or is there on each gift for Christ's Kingdom the print of the nails and the mark of the spear? The private letters and papers of the late William Borden, the millionaire missionary, who died in Cairo last year, show plainly the power of financial sacrifice, and prove that he constantly and deliberately denied himself for the Kingdom of God.

This spirit of sacrifice is the highest demand of the Christian life. The Apostle Paul mentions three stages in the Christian life: "That I might know Him"—that is the first; "And the power of his resurrection"—that is the second; "And the fellowship of His suffering"—that is the third. The highest names in missionary history are those of the men who have suffered most. The price of Africa and of India was paid in blood. The unoccupied fields of the world are calling for physical sacrifice, for intellectual sacrifice, for sacrifice of ambitions, for spiritual sacrifice. On the mission field as on the Cross of Calvary the sufferings of the soul are, after all, the soul of the suffering. It is not the outside things that count. I think of mothers, of children, of homes broken, of home-ties stretched or torn asunder, of disappointed hopes, of long agonies and waitings and hopes deferred, and hearts sick, and I affirm that the missionary enterprise needs men who can say with Paul: "Now I rejoice to make up that which is lacking of the sufferings of Jesus Christ in my body, for His body's sake which is the Church."

Let me give one example. The doors of Afghanistan are still closed, but they once were opened for a moment. The late Dr. T. L. Pennell of Bannu, tells of Abdul Karim, a baptised Christian, who ventured alone into Afghanistan with the Message. He was dragged to Kabul as a prisoner, laden with chains, was dismissed with a soldier guard to go back to India, was waylaid in a cave and told, "You shall revoke your belief; you shall say with your own lips, 'Mohammed is God's apostle.'" He replied, "I will never say it." They cut off his right hand. He repeated, "I will never say it," and they cut off his left hand; and then, while he still witnessed, they pulled out his tongue, but still he tried to mutter, "Jesus Christ, my Lord." Then he died.

This is the power that will yet open all the dark lands of Asia and Africa; this is the power *before* which all doors will fall off their hinges. This is the power that will transform our colleges, and our cities. This is the power that will bring money into the treasury and send men into the field. The greatest power we can gain is by somewhere and somehow having in our lives the scars of Jesus Christ.

"See from His hands, His side, His feet,
Sorrow and love flow mingling down;
Did ere such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The Christian Message to Mohammedans

BY REV. GEORGE F. HERRICK, D.D.
For Half a Century a Missionary in Constantinople

IN the newly awakened consciousness among Christians of the West of our duty to the non-Christian world special attention has been directed to the fact that fully one-eighth of the population of the world are Mohammedans. They are devotees of a form of religion which has conspicuously failed to keep its followers in the line of modern human progress or give them mental or moral uplift or fit them for acceptance with a holy God.

Just what is our duty in relation to Mohammedans and how is it to be discharged?

Perhaps we shall be able to see light on our path if we first ascertain what is the present attitude of Mohammedans toward Christians, how we are to adjust ourselves to the changed attitude, and just what we are going to invite devotees of Islam to accept at our hands.

We may, for convenience, divide Mohammedans into two classes—old Mohammedans and new Mohammedans. The old are probably 95 per cent. of the whole 200,000,000. By old Mohammedans we mean those untouched by the religious movements of the modern world. In the view of a large majority of these, Islam is beyond all question superior to all other religions. To doubt this is a sin. "One must not desire even such material good things as *"gaours"* possess if the desire involves great exertion or in any degree jeopardizes the social order or fails to vindicate our claim to superiority over all non-Mohammedans."

The new Mohammedans are divided into two classes, and the moral cleavage between them is greater than that between their co-religionists of the old school and what may be called the Muslim new school.

Many of the most enterprising and assertive of the new Mohammedans are either indifferent to all religion, or they are materialists, or even atheists, while they wear the cloak of their ancestral faith. They do this because it is impolitic and would defeat their ambitions—and possibly patriotic plans—for them to break openly with the old Mohammedans.

There is another, better, and probably larger Muslim class who are sincerely desirous of introducing radical reforms not only into governmental administration, but into education and the social order. These men are found in every Mohammedan land, less in Arabia and Egypt and North Africa than in Turkey, Persia and India. Among them not a few have the utmost respect for Christianity and its founder. These men criticise, not unjustly, the unchristian conduct of Christians, their greed, their unfaithfulness to treaties, their indifference to the requirements

of their own faith. In this class there are a few influential men whose leaning toward Christianity is sincere, but who are repelled by what they know of Christians and Christian history. They cling to their old faith, but they praise and desire to possess the material, educational, and moral fruits of Christianity.

Any relations into which, as Christians, we can enter with devotees of Islam will naturally begin with men of this class. Let us see if we can put ourselves into touch with their habit of thought and feeling. Note, first, the grip of an ancestral religion even upon men who have lost all hope of good from that religion, and yet outwardly cling to the faith of their fathers in a formal profession of that faith. These are the very men who feel most keenly the injustice of which Mussulman States have lately been the victims at the hands of European "Christians." Turkey and Persia have been ostentatiously welcomed into the fellowship of civilized states. But the treaty engagements are ignored the moment those treaties clash with the interests of the Great Powers.

The enlightened and liberal-minded Muslim has, it may be, become charmed with the story of Christ's life and teaching as recorded in the Gospels, but Christian life as he has hitherto seen it or learns about it from history repels him.

Devotees of Islam claim that their religion is the religion of Abraham, "the friend of God" (Halil Ullah), and of Moses the great prophet, and they hold the person of "Hazretti Isa" (Jesus the Exalted) in profound respect. Their attachment to their own religious observances is very strong. They must not perform their worship of the One God except with clean hands and feet. They are called to worship by the musical voice of the muezzin from the gallery of the minaret. They are wakened every morning very early by this inspiring call. Change one word in the call and it becomes wholly Christian, for the most devout Christian can accept, can adopt the name Muslim—that is "surrendered to God."

It is well known that Mohammed for the first ten years of his ministry to the people of Arabia joined hands with Jews and Christians in opposition to the prevailing idolatry, and it has been argued with cogency that Islam is not a new and independent religion. Its theology is Jewish and partly Christian. The disastrous divergence is seen in its gross moral practise under early example. No Muslim dare condemn Mohammed's lax personal morality or allow him to be criticised, but many intelligent devotees of Islam would, if they dared, put Mohammed out and put Jesus Christ into their creed and into the formative principles of their personal, social and national life. It is the position and attitude of these men that should govern our approach to Mussulman peoples. Our object is to *win* men already restless and unsatisfied under the demands of their ancient but outworn religion, a religion, however, which holds them with hooks of steel. The challenge to a Muslim to make a clean-cut, an entire abandonment, of his ancestral faith as a condition of sharing with us the blessings of Christianity is sure of rejection. It is a needless re-

pelling of men we greatly desire to win. Put Jesus Christ in Mohammed's place, certainly they must: nay, in a place quite above him; and that will demand a struggle which will test all their strength of mind and heart and will. Intelligent sympathy and yearning love will be our only weapons with which to help our brother make that struggle successfully. No battle cry, no crusade, no martial array. Only a willing surrender to Christ is His demand of any human soul.

Riza Bey and a Missionary

In a little coupé of a Bosporus steamer cabin, Riza Bey and a missionary casually meet and are alone. After salutations, Riza, with a Turkish New Testament in his hand, says, "I have been reading in your Injil the record of the life and teaching and wonderful works of Jesus the Exalted—on Him be peace. I am deeply interested, but this Book does not seem to influence the life of Christians here. Tho I haven't been to Europe I have read European history, and it doesn't seem possible that those people ever heard of the Injil. A Christian surely ought to follow Jesus Christ, but I don't see anybody following Him."

The Missionary: "I am glad to see you are looking in the right direction to find what Christianity really is. We have many records in our languages of men who have lived as that Book bids them live, and there are such men, and women, too, all over the world to-day, but the world takes note, the rather, of the many who are Christian but in name."

Riza: "We are far behind the Christians of Europe and America in material prosperity and in education, even behind these Greeks and Armenians. Your schools have done great things for them, but we are left behind."

The Missionary: "Our schools are open to you also. You read our books; you patronize our hospitals. Why not send your sons and your daughters to our schools?"

Riza: "A few of us have ventured to do so, but most of us are afraid you will make them Christians, for we know you consider religious instruction and worship a part of education."

The Missionary: "We do not make or permit any attack upon another's faith, but we are fully convinced that for all our pupils, of whatever religion, the best teaching we can give is found in or based on the Book you have been reading."

Riza: "We can not accept your doctrine of the Trinity, or call Jesus God."

The Missionary: "What you have to do is to study and accept the teaching of this Book. Then the doctrine of the Trinity, like other Church creeds, will take care of itself. We can penetrate but a little way, either in direct assertion or in denial, into the deep things that concern the being and attributes of God. You believe that God is One. So do we. By the very name of your religion you surrender your will to God. That is you are Muslim. I fully appreciate the significance of that name. You have read in the Injil that Jesus claims that it is through Him alone that God the Father is fully revealed to men."

Riza: "The character of Jesus is altogether unmatched in our sacred

books, I confess. I'm glad to have met you; hope we may meet again to-morrow."

The Missionary: "Let us do so. Meantime I hope you will continue reading this Book."

"Allaha ismarladuk,"

(To God we commend you.)

"Allaha emanet olunuz,"

(Remain in God's safe keeping.)

If such a meeting of Muslim and Christian is possible—and it is both possible and actual—what shall we say of the relation which should subsist between Muslim and Christian peoples? In the wide field of national and international relations Mohammedans have a right to demand fair play.

Large portions of the Mussulman world are now open to philanthropic, and even missionary work, if such work is wisely undertaken. *Wisely undertaken!* This will forbid our proclaiming in the West, "Islam is the greatest enemy of Christianity. Let us arm and march together in an attack upon that foe."

Since the Turks heard the Bulgarians sing "Onward Christian soldiers," they cling to their own way of interpreting our use of military terms in Christian service. Even "The Son of God goes forth to war" now makes a sinister appeal to them. We must not forget that in these days Mohammedans are keenly watchful and suspicious of all movements in the Christian world which touch their national or religious life. The telegraph and their daily press report to them all we say or do that affects them. They fully believe to-day that Christians of the West look upon them with hostile eyes. They recall the fratricidal wars among the Christians of Europe in the past, their bitter rivalries in recent years, the horrors of the second Balkan war. And is it any wonder that Mussulman peoples are ready to die rather than abandon their ancient faith to accept Christianity as it has been revealed to them by those who have profest the faith of Christ?

There are some thousands of Mohammedans, mostly from the Nearer East, in our own country, observant of our way of living, and especially of our attitude toward their own and other Mussulman peoples.

In our Christian efforts in Mussulman lands our concern is not with Islam, but the rather with devotees of Islam, and they are our brothers, not our foes. All workers in Mussulman countries agree in this. So our approach to them must be and must appear to be peaceful and fraternal. True, nothing so fires enthusiasm as a battle cry. We are thrilled by what is spectacular, and applaud the enthusiasm of great assemblies inspiringly led. But our battle cry will be misinterpreted by those we wish to win. And let us not forget that the greatest forces in the spiritual as in the material world are noiseless forces, but they are enduring and irresistible. Such forces are working, have been working, for many years among Mohammedans.

The attitude of American missionaries and educators in Turkey, as related to the Turks and other Mussulman peoples, is neighborly and sympathetic. In recent years this attitude has met with a gratifying response on the part of the enlightened and influential men and women of those peoples. This response is exprest in a confidence in

our integrity and unselfish friendliness and desire to help them, which they give more unreservedly to us than to the best of their European friends. This is not all, nor is it the most important fact of the present situation.

The help Turkey most needs, and without which any amount of material aid from abroad will be futile, is that which will impart a new *life* to those peoples.

Intellectual, social, moral, and spiritual renewal and uplift is their vital need.

How do Americans stand related to this need? Look at the ten American colleges and the twenty high-schools, firmly established, at Constantinople, Smyrna, Tarsus, Beirut, Aintab, Marash, Marsovan, Harpoot and Van, and at the other principal strategic centers of the empire. Note that all these institutions are filled to overflowing with pupils of all races, Mussulman and non-Mussulman, living harmoniously together, and behold your answer.

Add to this vast educational plant the Christian presses of Beirut and Constantinople, and those set up during the last six years in half a dozen interior centers of educational work.

Measure, if you can, the significance of twelve hospitals and dispensaries established by Americans in Turkey during the last score of years, where Mussulman patients, tens of thousands in number, are brought into close and always kindly touch with their Christian fellow countrymen, as well as with American Christians.

Note that in the later years Turks come to Protestant chapels, especially to meetings in the evenings, with a freedom unknown in past years.

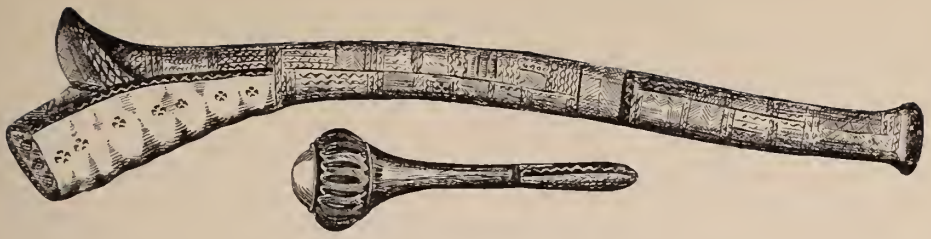
Observe that now the American Y. M. C. A. and the Y. W. C. A. have entered and are becoming recognized forces in meeting the urgent opportunity for Christian service in the Ottoman Empire.

Add to all this the thousands of educated Evangelical Christians, native to the soil, who are all ready, *with* American Christians, to enter every open door of influence tending to the mental, moral, and spiritual regeneration of their Mussulman neighbors.

What an appeal all this makes to the sympathy and the strong support of American Christians. Theirs is the high privilege of taking the leading part in that character building on which depends the question of the decay or the rejuvenation of the Ottoman people.

Christian living, Christian teaching, Christian healing, Christian sympathy based on knowledge of the sad handicaps under which our Mussulman brothers silently suffer—these are our equipment for the service we are to render them. These assets need no heralding. They do need powerful reinforcement and unwavering confidence in their efficiency, and the certainty of their ultimate victory on the part of all who would win Mohammedans to know and believe in our Lord and Savior Jesus Christ.

Let Christians of the West *live Christ* before Muslim eyes. Let them continue to do so as the years and the decades pass, and before this century ends our Muslim brothers, now in spiritual exile, will return and find a royal welcome home.



TWO OF THAKOMBAU'S WAR CLUBS
Now in the possession of the Wesleyan Methodist Missionary Society of London

One Hundred Years of Wesleyan Foreign Missions

BY F. DEAVILLE WALKER, LONDON, ENGLAND

THE foreign missions of the Wesleyan Methodist Church of Great Britain began in no formal way. There was no direction of Conference. No committee was formed; no plans were discust. The work originated in the spontaneous and voluntary efforts of laymen and women, who, emigrating to the New World, sought to make known the "glad tidings of great joy" to fellow colonists and Negro slaves. Like the fisherman-apostles, they could not but speak the things they had seen and heard. With full hearts they sang:

"Oh that the world might taste and see
The riches of His Grace!"
* * * * * * *
"What can I do to make it known
What Thou for all mankind hast done!"

And with such thoughts inspiring and constraining them, they set to work. Without any human ordination or appointment they gathered people around them and preached the Gospel of Christ.

Voluntary Evangelism

In the year 1760, Nathaniel Gilbert, a slaveholder and Speaker of the House of Assembly in Antigua, Leeward Islands, called his own slaves together and preached to them. Gilbert himself had been converted in London, two years earlier, under the preaching of Wesley; and on his return to Antigua, to the dismay of his friends, began to "call sinners to repentance." In a few years he gathered around him a little Methodist society of 200 members. Then another voluntary worker—John Baxter, shipwright and local preacher—took up the work, and in 1786 there were 2,000 members of our Church (chiefly of Negro race) in the island.

Meanwhile, in the American colonies, Irish Methodist emigrants were at work. Robert Strawbridge began the work in Maryland about 1760. In his humble wooden cottage in New York, Philip Embury preached to a few neighbors, until the room proved too small and a larger one had to be found. Within two years

it became necessary to build a chapel (1768). A converted soldier—Captain Webb—preached in Albany, Long Island, and Philadelphia; and another Irish emigrant, Lawrence Coughlan, labored among the degraded settlers of Newfoundland (1765), who "practised unchecked every crime that can degrade human nature." Several Yorkshire Methodists began a work in Nova Scotia in 1774; and at the close of the War of Independence some of our members removed from the newly formed United States to Canada and laid the foundations of a great work there.

The First Missionaries

These early voluntary efforts led gradually to more organized work. The English Methodist Conference of 1769 sent out Richard Boardman and Joseph Pilmoor in response to urgent appeals from the infant churches; the one took charge of the work in New York, and the other in Philadelphia. Three years later two more men were sent out, one of whom was Francis Asbury, who soon became the leader and organizer of American Methodism—the Wesley of the United States. These were the first missions authorized by the English Conference; and it should be noted that the men were sent out to minister to British settlers. The idea of a mission to a non-Christian people had not yet taken hold of the Church at home.

In His own silent and wonderful way, God was preparing a man to give the world-vision and the world-passion to British Methodism. After a striking career at Oxford, Thomas Coke settled down as a lawyer in his native town of Brecon, in Wales. At the age of twenty-four he became mayor of the borough. But he heard a higher call, and left all to follow Christ. For a few years he labored as curate; but his evangelistic zeal was so great that opposition arose, and his vicar dismissed him. At this juncture he met Wesley, and after conversation the venerable apostle laid his hand on the young man's shoulder and said: "Brother, go out, go out and preach the Gospel to all the world." There can be no doubt as to John Wesley's own concern for the salvation of the heathen, or his desire to provide for such a work as opportunity arose. But such thoughts were beyond the horizon of the majority of his followers, and it was Dr. Coke's work to develop in Methodism the missionary spirit, already latent but not yet manifest. His own heart became more and more imprest with the needs of the heathen world, and he yearned to make known the tidings of salvation. In his preaching he constantly transmitted his thoughts to his hearers, and carefully sowed in thousands of hearts seed that speedily took root and bore fruit in world-wide missions. In 1783 he issued his "Plan of the Society for the Establishment of Missions Among the Heathen," thus forestalling by nine years William Carey's famous pamphlet that led to the formation of the Baptist Missionary Society. Dr. Coke's "Plan" provided an organization and rules for a missionary society, with a committee, and an annual meeting of subscribers; and to it was attached a subscription list amounting to £66 3s.

The missionary idea had now

taken definite shape in Coke's mind. His first idea was a mission to West Africa, and he entered into correspondence with Charles Grant, a director of the East India Company, as to the possibility of a mission in Bengal also.

In the West Indies

But before any actual steps could be taken in either direction, an unmistakable providence called Coke to begin the foreign missionary work of our Church in quite another part of the world. The God who rules the raging of the sea carried Coke and three Methodist preachers on the wings of the tempest across the Atlantic to the West Indies, and they landed in Antigua—two thousand miles from their intended destination. On Christmas morning, 1786, they landed from their half-wrecked vessel on the very island where the shipwright-preacher Baxter and his 2,000 Negro converts were praying for missionaries! Coke was not the man to misinterpret such a providence or to lose such an opportunity; and as he traveled from island to island, it became still more clear that the lovely isles of the West were the appointed field. From that time Dr. Coke lived to win the Negro race for Christ. Two of the preachers he had with him were designated by Conference for work in Nova Scotia. Coke promptly set aside the official appointment and stationed his men at Antigua, St. Kitts, and St. Vincent. This may be regarded as the beginning of our foreign missionary work.

After a short visit to America, Coke returned to England. Traveling from place to place, he appealed to his congregations on behalf of the Negro slaves of the West Indies, begged funds from door to door, and called for more missionaries. In about a year he had collected the

THOMAS COKE, M.A.; D.C.L.
A pioneer of Wesleyan Missions

necessary money, and in 1788 took out three new men. It was now possible to occupy Barbados, Dominica, and Nevis, and early in the following year Tortola and Jamaica, also. During the next few years our great missionary leader crossed the Atlantic time after time (eighteen voyages altogether), carrying out new workers, occupying new islands, and visiting the existing stations to confirm the churches. With tireless energy and self-sacrificing devotion he contrived to be both the organizer, collector, and treasurer at the home base, and the general-in-command on the field itself.

By 1804 the missionaries were able to report 14,386 members—only 222 of whom were whites. But many planters objected to their slaves

being instructed, and fierce persecution ensued; our workers were attacked, and our chapels were wrecked by mobs of lawless whites. The Jamaica House of Assembly passed four times an act forbidding our missionaries to preach under heavy penalties in fines and imprisonment, making it a criminal offense for a slave to enter a Christian church, and inflicting thirty-nine lashes on any Negro who dared to pray aloud. In St. Eustatius women were publicly flogged by the common executioner for attending Methodist meetings. In St. Vincent, Robert Gamble was so cruelly beaten by the mob that he died a few days later, and his colleague, Matthew Lumb, was thrown into prison. In Jamaica, Henry Bleby was tarred and feathered, his wife was attacked, and her five-months-old baby nearly thrown out of the window. The persecution grew fiercer as the hour of emancipation drew near. Then, after the great day of redemption, came the difficulty of leading a people unused to freedom to use their liberty aright. To-day we have a Christian community of over one hundred thousand in the West Indies.

France and West Africa

But the West Indian work did not exhaust the boundless energy of Thomas Coke. While the French Revolution was in full swing he attempted a mission to that unhappy country. He went to Paris himself, hired a disused church, and tried to gain a foothold. The Bastile had just fallen, and the city was seething with rebellion and unrestrained passion. Coke's plucky efforts were in vain—the Gospel was not wanted in Paris at that time, and the valiant pioneer was compelled to retreat. Then came the Napoleonic wars; and for fifteen years England knew no peace. The very real fear of a French invasion shadowed the country, and in spite of the vigilance of the British fleet, French cruisers and privateers made ocean travel dangerous in the extreme. But these difficulties were nothing to the lion-hearted Coke, and he continued his Atlantic journeys. Once the vessel by which he traveled was captured by a French pirate and he was landed a friendless prisoner in Porto Rico—robbed of all he possest. During those years of danger and distress the work grew steadily and extended to new islands. Bermuda, St. Eustatius, and Trinidad were occupied, and efforts were made to enter Hayti and Guiana, also. The West Indian work being now well established, Coke turned his attention to his original idea of a West African mission. The first attempt was a failure; but in 1811 a foothold was obtained in Sierra Leone, and from it our missions in West Africa have developed.

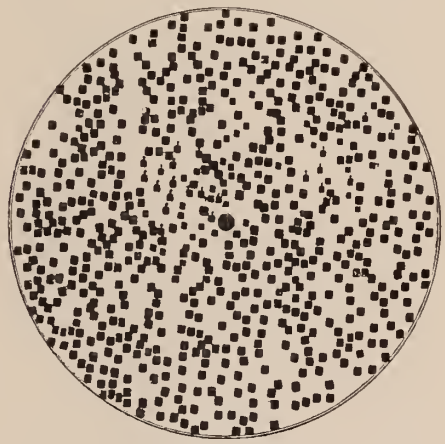
India Opened to Missionaries

In 1813 an Act of Parliament opened India—long closed by the East India Company—to messengers of the Cross. This was on June 23rd; and three weeks later, in the Methodist Conference then assembled in Liverpool, Dr. Coke proposed a mission to the East. The Conference hesitated. Times were hard; money scarce. The long strain of war had impoverished the country, and there was little prospect of improvement, for Napoleon was still at large and

apparently as dangerous as ever. The great conqueror had just concluded a successful campaign in Germany, and was even at that hour on the Elbe with 400,000 men. At such a moment the dauntless apostle propounded a plan for a mission to Ceylon, India, Java, and South Africa, and suggested that he should lead it himself! No wonder the Conference hesitated. The more the proposal was discust, the greater the difficulty appeared to be. Coke was in his seventh decade. For thirty years *he had been the Missionary Society himself*. If he went to the East, who would look after the existing missions and provide funds? Surely he could not be spared. But Coke spent the night in prayer, and on the morrow rose once more to plead for the enterprise. "If you do not let me go, you will break my heart," he cried. He even offered to contribute £6,000 to the cost of the mission from his private fortune. Gradually the opposition subsided—overcome by the devotion and persistency of the venerable leader. No missionary enterprise was ever undertaken under circumstances that made it more heroic. Truly there were giants in those days—men of wide vision and daring faith. But Thomas Coke towered above them all—his great heart bursting with passion for souls, his eyes wet with holy tears, his voice now choking with emotion and entreaty, now ringing with triumph. Without him the mission could not have been possible. It was his last and greatest achievement. Seven men were appointed to go out with him—three for Ceylon, two for India, one for Java, one for South Africa. They left England at the end of the year. But the great leader's work was done. He died at sea, and his body was committed to the deep.

The Missionary Society Organized

But before Coke started on his last voyage, an event of great importance took place. Realizing that without the trusted leader the responsibility for carrying on the work must rest on other shoulders, George Morley and Jabez Bunting organized the famous meeting at Leeds (October 6, 1813), that has since been regarded as the actual birthday of the Wesleyan Methodist Missionary Society.



A MISSION CIRCUIT IN SOUTH INDIA
There are over 600 villages and towns in a circle fifty miles in diameter

The newly formed society entered energetically into the enterprise committed to it. The India mission had to be postponed for a couple of years, and Java dropt altogether. But six of Dr. Coke's band settled in Ceylon and laid the foundations of the work in that island. Cape Town was occupied in 1814, and in the following year—the year of Waterloo—men were sent to labor

among the peasants of Normandy, the slaves of Guiana, and the degraded convicts of Australia. Year after year new missions were undertaken and the methods developed steadily as experience was acquired.

In South Africa

Barnabas Shaw and his devoted wife settled among the wandering Namaqua, four hundred miles from the Cape. By teaching them to build houses and sow crops, Shaw induced his people to forsake their nomadic life and settle around his station at Lillyfontine. The transformation was marvelous. From being lawless wanderers whose hand was against every man and every man's hand against them, they became a contented and peaceful people, with wide fields and large flocks and herds. And the spiritual transformation was even more wonderful. The conception of the Good Shepherd attracted them, and they hastened to enter His fold. Meanwhile, on the eastern side of South Africa, William Shaw was laboring among the settlers and the strong and warlike Kafir tribes. His plan was to form a string of stations right across the country toward Natal, and to-day the place-names on the map bear testimony to his enterprise and success. Frequently Kafir wars hindered the work; our stations were wrecked, our missionaries driven away, and our people killed or scattered. While the two Shaws were doing their work—one on the West and the other in the East—Samuel Broadbent was toiling among the harried Baralong tribes of the interior. Driven from place to place by fierce and vindictive foes, Broadbent joined himself to them, shared their wanderings for years, and at last, like another Joshua, led them to a country where it was possible for them to settle. From Butterworth, John Ayliff led a great company of 16,000 Fingo slaves out of bondage across the Great Kie River and settled them in land given to them by the Government. The Fingo still speak of Ayliff as "our Moses." In later years the work spread to the Transvaal and Rhodesia.

The White Man's Grave

In West Africa the work was terribly hindered by the fearful climate. Men and women fell at their posts month after month. Of 300 missionaries and wives sent out, 94 died on the field. Scores fell victims within a few days or weeks of landing; and altogether about one hundred either died or were invalided home *before they had fulfilled a year's service.* This fearful sacrifice of life meant lack of continuity in the work as well as serious financial loss. Stations were sometimes closed for years, and there was little effort to develop the institutions so necessary to the highest welfare of a mission.

The outstanding figure is Thomas Birch Freeman, born in England of black father and white mother. He landed at Cape Coast in 1838. Within seven weeks his young wife fell at his side. His colleagues died one after another. But with bleeding heart Freeman plunged into the work and labored with unwearying zeal (save for an interval of retirement) until his death on the field in 1890. In carrying out a great plan for the effective occupation of West Africa, he made frequent journeys

into the interior, visiting Coomassi, Dahomey, Abeokuta, and many other places, thus laying the foundations for one of our most successful missions. The results have been beyond all expectation. The sacrifices have not been in vain, for to-day we have an adult Christian community of over 80,000. Nearly 3,000 adult converts were baptized last year.

In the Indian Empire

The work begun by Dr. Coke's missionaries in Ceylon, in 1814, soon spread to continental India; James Lynch occupying Madras in 1817. From this center the mission extended to Negapatam (1820), to Mysore (1821), Bengal (1860), the United Provinces (1864), and Haidarabad State (1879). In 1887 Bombay was occupied, and the work spread to the principal military stations of Northwestern India. The war of 1885-86 led to our entering Burma, where we have now a well-established work. In the parts of the Indian Empire where we labor, we minister to all classes—British soldiers and civilians, high and low caste Hindus, Mohammedans, Buddhists, and the aboriginal Santals. The names of Elijah Hoole, William Arthur, W. O. Simpson, and Padri Elliott are inseparably connected with the work. Our greatest ingatherings have been among the outcaste Malas of Haidarabad, thousands of whom have been swept into the Kingdom of God.

Australasia and the Pacific

In 1815 Samuel Leigh landed in New South Wales, where he labored for some years among the convict-settlers, visiting their lonely farms, and gathering them from long distances to little services held in the kitchens of bush homesteads, until the sound of familiar hymns and faithful preaching brought tears to

MRS. CALVERT AND MRS. LYTH STOPPING A CANNIBAL FEAST IN THE FIJI ISLANDS (1849)

their eyes, and not infrequently penitence to their hearts. In 1821 Leigh was sent to commence a new mission among the Maori of New Zealand. It is not easy to realize that at that time New Zealand was almost as cannibal as Fiji. With his heroic young wife, Leigh settled at the beautiful bay of Wangaroa, where the local Maori had quite recently killed and eaten the captain, crew, and passengers of a British ship—whose wrecked hulk still lay upon the beach. Terrible were the scenes they witnessed, but at last a

brighter day dawned, and cannibalism passed forever.

The Friendly Islands were occupied in the same year as New Zealand, and after years of discouragement the conversion of a powerful chief (who a few years later became king of the entire group) turned the tide of conquest. A great revival broke out, led by King George, and the work was successful beyond all expectation. Indeed, the Pacific proved the most romantic of all our fields.

From Tonga the Gospel was carried to Fiji—perhaps the most cannibal group in the Pacific. Here the task proved one of exceptional difficulty. The terrible giant-chief, Thakombau, offered a fierce opposition. He had himself taken part in more than a thousand cannibal feasts, and was of ferocious disposition. "I hate your Christianity," he cried. "Do you think you can ever keep us from wars and from eating men? Never!" But the saintly life and early death of John Hunt, and the self-sacrificing devotion of James Calvert began to make an impression. At last, in 1854, the once terrible Thakombau yielded his proud, dark heart to Christ, and for the rest of his life proved a sincere and zealous Christian. The back of heathenism was broken. In a few years cannibalism disappeared from Fiji, and when Calvert finally left Fiji there was not an avowed heathen in the group, but instead 104,000 regular attendants at public worship, 1,322 churches, and 1,824 schools. To-day, out of a native population of 87,000, over 80,000 are Wesleyans—more than the entire number of Wesleyans in England at the death of Wesley.

Opening a Closed Land

Not until the middle of the century was it possible for the W. M. M. S. to undertake a mission to China. At that time (and until 1860) missionary work was only possible in the five treaty ports—all the rest of the empire being fast closed against the hated foreigner. The pioneers (George Piercy, Josiah Cox, and William Beach) and their helpers worked in Canton for a decade, and then the opening of the mighty Yangtse (under the German treaty of 1861) gave Josiah Cox the opportunity of settling in Hankow, the "hub" of China. For some time Cox (W. M. M. S.) and Griffith John (L. M. S.) were the only Protestant workers in the interior. From that date the whole of China was *nominally* open, but the prejudice and hatred continued, and riots were frequent. A distinct turning point was the terrible famine in North China in 1877-80. Our saintly David Hill and two other missionaries left their stations to carry relief to the starving multitudes of Shansi. Terrible were the scenes they witnessed during the awful winter months. The dead lay unburied on the frozen ground and were devoured by hungry wolves, who attacked even living people, also. So great were the services David Hill rendered, that the Chinese Government ordered a tablet to be erected in his honor.

Not until after the Boxer rising was it possible for missionaries to occupy the long-closed province of Hunan. After several pioneer journeys, E. C. Cooper and a Chinese minister were stationed in the provincial capital in 1902, and we have now a strong and growing work

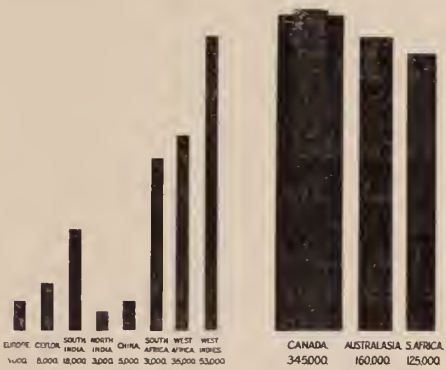
with a line of stations across the province. Medical work has always been a feature of our China missions; we have now seven well-equipped hospitals and several dispensaries. The future is bright with hope.

The Independent Conferences

As the years have passed our missions in some fields have become self-supporting, and as a natural consequence, self-governing and self-propagating. Thus the work in Canada, Australasia, and South Africa (Cape Colony, Orange River Free State, and Natal, only) have now separate and independent conferences, and are no longer under the care of the parent British conference and the Wesleyan Methodist Missionary Society. Each has its own allotted sphere of missionary work.

Present Work of the Wesleyans

The Missionary Society now carries on operations in France, Italy, Spain, Portugal, Ceylon, North India, South India, Burma, China, the Transvaal, Rhodesia, the Gambia, Sierra Leone, the Gold Coast and Ashante, Southern Nigeria, Honduras, the Bahamas, Jamaica (with extensions in Panama and Costa Rica), Hayti, Santo Domingo, the Virgin Islands, the Leeward Islands, the Windward Islands, and British Guiana. The affiliated "Women's Auxiliary" has also missionary ladies and institutions in a number of these fields. We have 385 British missionaries (not including wives), and the Women's Auxiliary has 94 unmarried lady workers. Our full members number 129,000, and our total *adult* baptized community 287,000;



Wesleyan Members and Probationers on Mission Fields

Wesleyan Members and Probationers of Independent Conferences

there are over 116,000 children in our elementary schools, and over 9,000 students in our colleges and high schools. We have 336 ordained native ministers, 879 catechists, 303 Bible women, 4,200 paid teachers in our educational institutions.

In October, 1913, the centenary of the Society was celebrated by great thanksgiving services in England and on all parts of our mission field, and a thank-offering of £260,000 raised for the extension and strengthening of the work. Stepping out into the new century, we can not but have before us Wesley's dying words: "The best of all is 'God is with us.'"

THREE MISSIONARY FACTS FOR CHRISTIANS AT HOME

"Our interest in Missions is a mark of our Christian Character."
"Our knowledge of Missions is the measure of our Christian attainment."
"Our participation in Missions is the measure of our Christian efficiency."
—Hamilton C. Mabie.

The Tiger and the Beggar Boy

BY W. W. PETER, M.D., SHENCHOWFU, HUNAN, CHINA
Missionary of the Evangelical Association

BOTH animals were hungry. Each was going after food in his own way. Their paths crossed. The beggar boy was brought to the hospital. The tiger was hunted and killed.

The little fellow was only about 12 years old. All his life he lived in the country near the hills, some ten miles from Changteh, Hunan. He never had gone to school. He knew no father. His mother was little more than a beggar woman herself. She "worked on the street," we learned, for 600 cash—less than 50 cents gold, a month. No one wanted the boy. He was forced to become a beggar. He had no home. When he became sleepy, he slept wherever he happened to find a dry place from which no one would kick him. The question of clothes never bothered him but once every year or two. He had on a ragged, cotton, padded jacket, and most of a pair of pants. Because he was a beggar, no one ever expected him to wash either his clothes or himself. He looked as if he had lived up to what was expected of him. There was nothing thrilling in his past life. Every day was the same as the day before. Early each morning he started in to beg his food. Late at night he would hunt out a place to sleep. Sometimes he had to steal. And sometimes when it was cold, he would sleep with the pigs in order to keep warm.

The day the tiger found him had been an unusually good one for the boy. In addition to two bowls of rice, he had secured a bit of wood. Perhaps he stole the wood, for he took himself off to an out-of-the-way deserted hut to cook his food and warm his body, for it was winter. The tiger attacked him there. He stealthily approached from behind, and with one leap bore him to the ground. How the boy happens to be alive to-day is one of God's miracles in caring for His little ones.

No one saw the tiger make his bloody attack. They found the boy the next night. He had dragged himself up into the loft of the building, where he attracted a passer-by by his cries. But he was only a beggar and no one ventured to go after the tiger. Not until the animal made another attack, this time upon a full-grown man, did the people bestir themselves. While we were operating on the boy word came that the animal had been killed by a crowd of angry men armed with big swords and blunderbuss guns, near the underbrush in which he found his second victim. And to-night the little beggar boy is lying in the hospital on a bed more comfortable than any he ever knew before. And the skin of the tiger hangs a trophy over which all the region is gloating.

Slung on two long bamboo poles, they brought the boy to the hospital. He was propt up with rice straw, and his head was bandaged in dirty rags. He had every reason to

be dead. Weak from the loss of blood, yet fighting wild animals in his delirium, he had to have ether before he allowed us to touch his wounds. The man who was wounded "went off into the country to get well," we were told.

His padded clothes were all that probably saved the boy from wounds on the body. But his scalp was torn in half a dozen places by claws and teeth. All his left ear, with parts of the adjoining cheek and scalp, hung on his neck. It had been torn as easily as one would tear a sponge. A big artery of the neck had barely escaped. It is a custom of these parts to fill fresh wounds full of burned paper. This had been done. And it took three hours to clean the wound and approximate the parts.

In China medical missionaries dare not work in secret. The Chinese are always given access to the operating room. In many places to-day there still prevail the misconceptions so current years ago. It was held that foreign doctors cut out eyes in order to make microscopes. And that they also cut out human hearts. It was this thing which made some of their foreign medicine so wonderfully effective.

Consequently, to-day, one corner of the room was packed with curious onlookers. There was the mother of the boy, drest in her rags. She had never seen foreigners this way before. Thoroughly frightened, she remained hidden throughout the operation, concealing herself behind those more bold. There was a Mr. Li, who had just come with his brother and some servants to see Dr. Logan, only to find that he had gone to Peking to preside at the triennial meeting of the 400 medical missionaries who constitute the China Medical Missionary Association. And so I looked at the wrist he had sprained in falling off a horizontal bar while trying to take physical exercise western fashion. There was the man who came with the mother of the boy. He was the boy's "guarantee." At every operation such a one must be present to stand responsible for the patient, in case anything goes wrong with him while at the hospital. Some of the patients were present, and as many from the street as the operating room attendants would allow to come in.

It is the custom in Dr. Logan's hospital to begin an operation with prayer. And to the strangers this must have seemed like an incantation, for they looked on in open-eyed astonishment. After we began work, now one and then another of the group in the corner would edge closer to see what we were doing. On rejoining the others, a full and sometimes naive report would be given, for all we did they saw through their own unaccustomed eyes and minds. "The foreigner is sewing back the boy's ear. He uses an iron handle to hold his needle. Why does he not use his fingers?" "Did you see all those iron instruments he has lying on the table? He uses first one kind and then another." "Why do these people all wear white gowns? And why does the doctor insist that we, too, wear them? Has it anything to do with the 'doctrine,' do you think?" "What kind of foreign water are they pouring on the boy's face?" And when the breathing of the boy caused "ether snow" to form on the cloth, "It is very hot in here

and yet there is snow on the cloth over the boy's face." "Is it the water they use which makes the boy lie so still and breathe so naturally?" It was always "Why?" One could almost see their minds completely muddled in astonishment.

Dr. Pao, Dr. Logan's excellent assistant, had been working from early morning in the operating room. Previous to this case, he had just finished the delicate operation of cutting one of the small muscles of the eye in a cross-eyed patient. He had had no dinner. And so tea and cakes were brought for him and the others who were hungry and thirsty. After their long tramp from their homes all of the country people must have been wanting something, too. But not one of them would touch a thing, fearing that if they were to do so much as taste foreign food, they might unwittingly swallow some of the foreign "doctrine" also. When one of the operating room attendants eagerly helped himself, one of the onlookers exclaimed, "See him! He is not afraid of swallowing the foreign doctrines!"

Recently, during the Week of Prayer, Dr. Pao gave a long and earnest talk, and people listened most carefully for all of them knew the kind of a man he was. Ten years ago nobody knew of him as anything other than that he was "the Gospel preacher's son." After he had finished some schooling in the usual way, Dr. Logan "picked him up" and sent him, as he would send his own son, to a medical school to study medicine. After five years he returned from Hankow and became Dr. Logan's assistant. To-day few men in Changteh have a larger following for good than Doctor Pao.

Another man present at this prayer-meeting used to be a Buddhist priest. Many years of his life he spent on the Sacred Mountain, not far from Changteh, in a temple full of idols, where all devout heathen go to worship at least once a year. One day a missionary passed through the mountain and met the priest. They talked over their respective religions and the priest was politely attentive when he heard about Jesus. After the missionary went away, the priest read over very carefully the several tracts and the New Testament which the missionary had given him. And then for two days and nights the gray-robed priest secluded himself to meditate. The other priests thought nothing of this, for it was the custom among them to spend much time in meditation. But this man was not thinking about Buddha. He was getting acquainted with Jesus through the Word. A long time passed and the man slipt from the mind of the missionary. In fact, the missionary had gone home.

A few days ago a man drest as a priest—gray robes and shaven head—presented himself at the hospital gate, asking to see the foreign hsien seng. He said, "I am willing to do anything to stay here. I want to learn more about this man Jesus." And while we were sewing up the wounded beggar boy, this "transition man," in unpriestly garb and stubbly hair, was off in another part of the hospital washing dirty clothes and "learning about Jesus."

God never did me a greater personal kindness than when He allowed me to come to China and observe and to learn to play the Big Game.

DR. S. HALL YOUNG AND GOVERNMENT MAIL TEAM CROSSING THE CROW CREEK PASS, CHUGACK RANGE (IN MARCH)

In the Mining Camps of Alaska

BY REV S. HALL YOUNG, D.D.
A Pioneer Missionary of the Presbyterian Church

THE story of the white man's Alaska is an inspiring one, while that of the native under Russian occupancy is sordid and cruel. The northern miners present the finest types of many races. The prospector lured by gold is the pioneer of progress, the settler of waste places, the conqueror of empires. No hardships are too formidable to be braved, no difficulties too great to be surmounted, no labor too strenuous to be undertaken by the man whose dreams are of untold wealth deep-locked in the icy North.

The Alaska miner is of a peculiar and sturdy breed. The greater part of these miners are American born. The 40,000 miners and their families illustrate the survival of the fittest. They are the winnowed wheat, the sifted coal, the washed gold. They are those who have come through perils and labors, and have had the courage, the endurance, the indomitable spirit to remain and to conquer.

The women of the North are of like fiber with the men, and they are rearing a sturdy race. The "call" of Alaska is strong, and it is being heeded by the best of all races.

"Ho! Viking brood: ho! Norsemen, all;
The sturdy Swede, the hardy Gael:
Ye Finns, ye Celts, to you I call;
Ye Germans, Danes, I bid ye hail!
Whoe'er has breathed the Ice King's breath,
Has braved his wrath, nor feared his death!

"I call ye, strong, for strong am I.
My north-lights wage exultant war;
My fierce winds battle merrily;
My ice-guns boom, my torrents roar.
I bid ye leap to joyous strife,
To grander strength, to fuller life.

"My gold, deep-locked with icy hands—
Come, rive it, mine it, fling it free!
Come, dig my coal; come, plow my lands;
Snatch finny hordes from stream and sea;
My copper rend from mountain walls;
My marble blast for stately halls."

When our first missionaries went to the Northwest there was no thought of any possible settlement of Alaska by white men, and there were then less than 200 whites in the whole territory. After the soldiers were withdrawn, in 1877, there was little to lure a population to those bleak and stormy shores, and Alaska was still called "Seward's Folly," and "Uncle Sam's Iceberg Farm." Missionary work was begun by the Presbyterian Church in 1877, and for five years this was almost the only denomination at work there. The Moravians commenced a small work on the Kuskoqium River in 1884, and desultory efforts were made by one or two other denominations, but the Presbyterians had the only sustained and progressive work, and that was confined to the Southeastern corner of the territory.

There were mines in British Columbia, in the Cassiar region reached by the Stickeen River. In 1878 they employed about 700 men, and these miners passed through the southeastern cup-handle of Alaska on their way to and from the mines; only a few of them resided in the territory.

In 1880, two Cassiar prospectors discovered placer gold on what is now the site of Juneau, the capital of Alaska, and two years later a thriving little city had sprung up. The Treadwell mine was located at Douglas Island, three miles from Juneau, and presently the rocky hills about Gastineau Channel were resounding to the roar of 300 iron stamps which were working day and night to crush the mountain of low-grade, gold-bearing quartz. The progress of Juneau since then has been steady, and now it presents the largest collection of great stamp mills in the world.

As the Presbyterian Church has been the first to enter the native work, so it was the first to attempt to carry the gospel to the incoming white miners. In 1882 the Northern Light Log Cabin Presbyterian Church was erected. In a few years this gave way to a neat frame structure, and the Presbyterians have had a minister there ever since. Now the church is prosperous and almost self-supporting, and is branching out into the surrounding camps.

At Douglas City, built near the Treadwell mine, the Congregationalists started work in the late '80s. The Methodists, Episcopalians, and Roman Catholics built churches at Juneau and all of these denominations pursue their work to this day. At Wrangell, where the first native mission was located, and where the first American Protestant church in the territory was built in 1879, there has existed a separate organization for the whites since the mining boom of 1898. But altho there is considerable mining done at scattered points accessible from Wrangell there has never been a large and settled mining population at that place. Ketchikan, in the southern part of the Alexandrian Archipelago, is another distinct mining town. Small gold mining properties have been located all around it, and at distances of from twenty to sixty miles valuable copper mines have been opened. There are also large salmon canneries at Ketchikan and near it. The Methodists

A VIEW OF JUNEAU, SOUTHEASTERN ALASKA

The city has a population of 6,000 people. Note the churches over the figures: 1. Presbyterian Church; 2. Episcopal Church; 3. Methodist Church; 4. Native Presbyterian Mission

were the first to enter this mining field; the Episcopalians also having a small church there.

But the growth of the white population in southeastern Alaska was slow. It was not until the great Klondike boom of 1897 and 1898 that the attention of the world was drawn to the empire of the Northwest. Previous to the commencement of that stampede there were not 3,000 white people in the whole territory. When the news of marvelous discoveries of gold in the Klondike was published a heterogeneous mass of men was literally "dumped" upon the shore at the head of Lynn Canal, that strange body of water which, with its continuation, Chatham Strait, stretches straight as an arrow 200 miles due north from the sea into the coast range of mountains.

The town of Skagway was built as a gateway city, and in 1899, two years from the discovery of gold in the Klondike, it numbered some 4,000 people, with all the comforts and many of the luxuries of civilization. Here again the Presbyterians were the first to open Christian work, For ten years I had been a missionary at Wrangell and was asked by the Presbyterian Board of Home Missions to lead the work among the Klondike miners. My first sermon was preached at Skagway in August, 1897, and on my way through that camp in the woods, over the Chilcoot Pass into the Klondike.

The White and Chilcoot Passes, in

the fall of 1897 and the spring of 1898, were the shaken gold pans that separated the human gold from the gravel. The twenty-five thousand lawyers, doctors, clerks, merchants, artisans, and farmers, who essayed to cross those terrible mountains, build their boats, and take their provisions over six hundred miles of dangerous river to Dawson in the fall of '97, and the fifty thousand who tried the same task in the spring of '98, were nearly all new to such experiences. Comparatively few won into the Klondike; fewer still stayed in the North. The weaklings fled, defeated, or left their bodies on the trail; the strong, the brave, the resourceful remained, and spread all over Alaska as prospectors, miners, and settlers.

The Methodists, Baptists, Episcopalians, and Roman Catholics soon followed the Presbyterians to Skagway, and built churches there. The town began to decline after a few years, and, one after another, the denominations ceased active work until now there is a Union church—the Methodists, Episcopalians, and Presbyterians uniting in the support of one pastor.

After the organization of the Presbyterian church by the American Presbyterians at Dawson in 1898, that organization was turned over to the Canadian Presbyterians. The great majority of the 30,000 or 40,000 miners who came to the Klondike during these two or three years were from the United States. The Klondike being limited in extent, perhaps three-fourths of these miners sailed down the Yukon into Alaska, where soon started the towns of Eagle, Circle, Rampart, and Tanana, on the Yukon. Thence they began to prospect up the various rivers and creeks of the whole territory, finding gold in paying quantities in many camps. Wherever the towns promised permanency and large growth the churches made an effort to enter. The two churches that were most active in this pioneer work were the Presbyterian and Episcopalian. I visited the new towns of Eagle and Rampart in 1898, and in '99 these towns were manned by Revs. Kirk and Koonce.

Continuing down the river in the fall of 1899, I came to Nome, which had just begun its mushroom growth on Seward Peninsula off the shores of Bering Sea. The Congregationalists and the Presbyterians reached this big new boom camp near the same time. Both erected self-supporting churches in the summer of 1900, when 30,000 people landed on that bleak, windswept, treeless shore. The Episcopal Church manned Circle City, erected a building at Rampart, and also sent a man to Nome.

The Pioneers' Task

The work at all these points was peculiar and hard. That which at the same time gives the greatest difficulty and creates fascination about this pioneering work among the miners is that there are a thousand difficulties which must be met and overcome. The missionary needs to be of the same caliber as the sturdy pioneer miner. He must be able to do what the miner has to do, to live under severe conditions, and to enjoy life there. He should be able to build his cabin or his log church with his own hands, if need be; to cook for himself year after year; to travel by dog-team or on snow-shoes with the temperature fallen to 60 degrees below zero; and to think nothing of

camping and traveling under such conditions. He must not consider himself a martyr or whine about his hardships. He should be able to enjoy this life and consider it the finest in the world. For if he can not meet these difficulties in such a spirit he is not fit to cope with the conditions of pioneer life in the North. The Presbyterian Church chooses, in general, young men of fine physique and adventurous spirit, who have at the same time a passion for soul-saving.

After exploring the Seward Peninsula I was able to start missions at Teller and Council, of which Rev. Herman Hosack and Mr. Whipkey afterward took charge. So long as these were booming mining camps the work was continued.

In 1901 the Presbyterians and Congregationalists united at Nome under the Congregationalist Board, and that work is continued there until the present time. The Methodists entered Nome in 1905, and the two denominations formed a confederated church under one pastor. The Episcopalians have also had a minister most of the time.

The third great gold stampede was to the Tanana Valley, where rich gold deposits were discovered from the years 1903 to 1905. Soon two rival towns sprung up on the Tanana River, Chena, and Fairbanks, ten miles apart. Having been appointed General Presbyterian Missionary to all Alaska, I came to Fairbanks in the summer of 1904 and soon organized a church. Rev. Howard M. Frank, a young man just from the Theological Seminary went to Chena and erected a church, but the town of Chena declining while Fairbanks increased, after a few years the mission at Chena was abandoned. The church at Fairbanks has had a prosperous and useful history and its influence is felt in every part of the territory.

A VIEW OF RUBY, ALASKA, AS IT WAS IN THE SPRING OF 1912
Ruby is a mining town of 1,200 to 1,500 inhabitants, on the Yukon River, which is here over a mile wide

In the fall of 1904 the Episcopalians also entered Fairbanks. A log church and hospital were built by Archdeacon Stuck, a man of English birth and American training. This is the man who, after scientific parties had repeatedly failed to ascend Mount McKinley, conquered that sky-piercing summit in the spring of 1913.

These pioneer missionaries, including the brave Bishop Rowe of the Protestant Episcopal Church, thought it no hardship to travel hundreds of miles across the country with their dog-teams in the winter, to canoe up and down the streams of the great Yukon Valley, or to take long journeys on foot in the summer through the mosquito-infested forests, and to become explorers as well as ministers of the gospel. One and all they became infatuated with that life which none who have tasted would willingly exchange for life and work anywhere else under the sun.

The Methodists came into Fairbanks in 1905, and erected a church which is still doing its work there. The Roman Catholics came later to all of these mining camps, but the Protestant missionaries were the pioneers.

The restless prospector continued to roam up the gorges and along the mountain ranges of interior Alaska and almost every year from one to four or five new mining stampedes have started. Some of these have died almost in the beginning; others have developed into permanent and prosperous camps.

The churches have not kept pace with the movements of the miners, and it is probably true to-day that not more than one-half of the population of Alaska is able to go to church on Sunday, because there is no church within reach; not more than two-thirds of the white children of Alaska are able to attend Sunday-school, for the Sunday-school is not there, and yet an honest effort has been made on the part of some denominations to supply the spiritual needs of the territory.

In 1911, I went to the new prosperous mining camp of Iditarod, in the Innoko Valley, and continued there a year, organizing missions at Iditarod and Flat City. In order to attend the meeting of the presbytery in the spring of 1912, I had to harness my dog-team and travel over three ranges of mountains, and across two great valleys, 520 miles to the coast, and 200 miles further by boat to Cordova, where the meeting was held. Dr. Condit came from Fairbanks to that meeting, traveling 310 miles over the trail, and then 132 miles by rail to attend the meeting. This gives some idea of the difficulty of convening presbyteries, conferences, and church conventions in Alaska.

The town of Ruby on the Yukon, 125 miles below the mouth of the Tanana, was built within a few months in 1912 and 1913. I visited this town in 1912, and in the spring of 1913, Dr. E. N. Bradshaw took up the work after having traversed the trail from Cordova to Ruby with horse-sled and dog-sled, a distance of some 700 miles.

The mining excitement was not by any means confined to the interior of Alaska, for as early as 1895 gold was discovered at the head of Cooks Inlet, and the mining towns of Sunrise, Hope, and Knik were erected. This region was, however, entirely neglected by the churches, until my journey to Presbytery Meeting in 1912, when I

preached the first sermon in all that region. My appeals brought Rev. T. P. Howard to that field in the fall of 1912, and he is now extending his work over this great territory as best he can. In the summer he travels by boat to four or five preaching points, and in the winter by dog-sled; while sometimes he tramps 125 miles between Sundays to fill his appointments.

In 1898, the town of Valdez, on Prince William Sound, was settled as a starting-point to the Klondike excitement, and there, in 1899, the Congregationalists and Episcopalians erected churches which still continue to do their work. Valdez has grown to be a prosperous camp from the discovery of gold quartz and copper near it. About 1905, the town of Seward, on Kenai Peninsula, was erected, and a railroad called the Alaska Northern was pushed 72 miles toward the Matanuska gold beds. The Methodist, Episcopalian, and Roman Catholic churches entered this field and erected buildings, but the Methodist Church is the only one at present carrying on the work.

In 1908, I reached Cordova near the mouth of the Copper River, where the Copper Valley Railroad was soon pushed 225 miles to the Great Bonanza copper mine, owned by the Morgan Guggenheim Syndicate. The Episcopalians had already erected a church club-house at Cordova, and the Catholics built a church and manse in 1909-10.

While this brief survey does not, by any means, exhaust the number of mining camps, or recount all the missionary efforts made in their behalf, yet it comprises the greater part of both. The Presbyterian and

NOME, ALASKA, IN THE YEAR 1900
Nome is now a city of 3,000 people, and extends for twenty miles along the shore

Episcopalian churches have general missionaries constantly on the field, whose business it is to go with the new stampedes and, wherever practicable, to organize churches.

The Outlook

With the recent passage through Congress of bills providing for the construction of one or more government railroads from the coast to the interior, and other bills opening up the vast coal fields and vaster agricultural lands, Alaska has entered upon a new era. The steamboat companies are putting new vessels upon the Alaska lines, and every boat is crowded with eager adventurers, bound for the mineral, farming, and fishing regions. The white population of the territory will, in all probability, be doubled or trebled within two or three years. The discussions in Congress, and the many articles that have recently appeared in print, have opened the eyes of the world, as never before, to the astounding wealth of Alaska and its almost unlimited possibilities for investment and settlement.

The van of every squadron of this great army of exploration ought to be led by the soldier of Christ, carrying the Banner of the Cross. Five ardent young ministers, of the Presbyterian Church, have been sent to three new fields, and two already established, and three or four more are needed. The other denominations of the Christian Church are also awaking to this most urgent call.

The call is loud and clear for brave, strong, adaptable, resourceful, and devoted men. There is a wider and higher range of qualities demanded in the successful missionary to this northwest frontier, than that required in a minister to almost any other point in the world. The mining populations are intelligent, independent, critical, and yet warm-hearted. Reading-rooms, hospitals, Y.M.C.A work, as well as church work must be undertaken, carried on, and supported. These pioneer churches can not be successfully manned either by weaklings or by bigots. Humble-minded heroes are required who take pleasure in their work.

Let the Church arise and take this opportunity. Let Gospel preaching, the Sunday-school, the Young Men's Christian Association, the Christian club, be found in every new camp. Let the men of Alaska feel that the Church is not a "back number," a medieval institution, a decrepit, and dying body; but a living, growing, progressive, up-to-date institution, having the dew of youth, and the strength of the Almighty. Who will go for us?

A LAWYER'S PRAYER FOR UNSELFISHNESS

O MERCIFUL GOD, whose Blessed Son came into the world not to be ministered unto, but to minister, grant me such a measure of His spirit that the aim of my life may not be self-gratification, but unselfish service. Train me to find in the little events of daily life opportunities to help my companions and to bring brightness into their lives. Grant that, if need be, I may have courage to die for them and for Him who is the best of friends. Grant that, till death comes, I may have grace to live for them and for Him, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen.—GEORGE WHARTON PEPPER.

SOME OF THE JARO STUDENTS CELEBRATING THE FOURTH OF JULY

The Prime Need of the Filipinos

THE PLACE OF RELIGION IN THE EDUCATIONAL SYSTEM IN THE PHILIPPINES

BY P. H. J. LERRIGO, M.D.
District Secretary of the American Baptist Missionary Societies

THE American nation, however oddly the rôle may sit upon it, stands in the relation of foster-parent to the Filipino. The avowed aim of our policy in the Philippines has been from the beginning to train the infant nation with a view to ultimate self-government. This objective has dictated our relations to the Filipino in the past, and a consistent course has been laid down, which, in the main, has been persistently pursued with this end in view. As a foster-parent we have nothing better to give the Filipino than those principles of freedom and democracy which have made the American nation what it is to-day. There would be little use in trying to force upon an oriental and tropical people our ardent American civilization; we do not want to make an American of the Filipino, but to help him to work out his own genius upon the firm foundation of liberty.

To accomplish this end probably the greatest single agency is the introduction of American schools into the Philippines. Two important achievements are being wrought by the Philippine educational system. First, it is permeating the youth of the country with the ideals of American democracy; and second, it is providing a common language which serves both to bind the heterogeneous elements of the people together and also to open to them the treasure houses of science, literature and art which lie outside the archipelago.

In the fifteen years which have elapsed since the American occupation a government system of education has been built up which carries the pupil from the primary grades, through the intermediate and high schools to the university, and also furnishes industrial and normal training. The men who have had charge of the educational work in the Philippines have been, for the most part, men of high ideals and great capacity, and, in some notable cases, of the most sterling Christian character. No one can associate closely with the student body in the Philippines without realizing in what a marked manner American ideals are being assimilated, and it may be stated beyond the peradventure of a doubt that the body of young people now passing through the public and high schools will be radically different, both in thinking and acting, from the men who hold the reins of governmental power at present, trained for the most part in the Spanish ideals of an earlier period. The names and careers of Washington, Lincoln, and McKinley are familiar to them, and the effect of the teaching of American patriotism appears constantly in their school work. Moreover, they are getting a real grip upon the English language, for today more English is spoken throughout the islands than Spanish, altho the latter language had a start of four hundred years. It is impossible to go into the remotest village without being met by a little urchin who will greet you with a painfully enunciated "Good morning," and then, if at all encouraged, will go on to propound a series of questions, more or less pertinent, and impertinent, such as "Where do you come from?" "Where are you going?" and "How old are you?" Hence it can be said that the efforts of the Bureau of Education toward fitting the young people for the time when they shall be called upon to take part in governing their own country, are meeting with a success which is truly remarkable.

Those who are familiar with the situation, however, are bound to recognize one serious lack in the government scheme of education. Much is done toward the formation of character by the inculcation of habits of industry, by the setting of a standard of honor, and by building up the physique through games; but the religious situation in the Islands renders it impossible to give direct moral and religious training in the public schools, and few would doubt the wisdom of the instructions which have been issued to the teachers from headquarters barring the discussion of religious matters in the schools. The Filipino youth are natural hero-worshipers and they give very loyal allegiance to their teachers in the public schools, hence, the fact that the mouths of the latter are closed upon religious themes tends to confirm the impression that religion is a matter which may be neglected. And as the chief element which is lacking in the Filipino toward the capacity for self-government is the vigorous, rugged honesty which alone will make self-government possible, it becomes a matter of the first importance to find some means whereby the character-building force of evangelical Christianity may be brought naturally to bear upon the young lives.

Need of Industrial Training

This need can be met in two ways. The establishment of Christian schools and the maintenance of Christian homes for students who are attending the Government schools.

Several schools of this character have already been established by the mission boards and are meeting with much success. Silliman Institute, founded by the Presbyterian mission in August, 1901, is a notable example. It began with fifteen students who ate and slept in the home of the missionary in charge, and the number of students has now grown to 615, accommodated in a group of buildings which have been added one by one, as the limited means at the command of the mission have made possible. Altho housed in absurdly inadequate quarters, the school is doing a remarkable work for God, and dominates in many respects the whole province where it is located. It has sent out fourteen native pastors, eighty-five evangelists, and one foreign missionary, while large numbers of its graduates hold important Government positions. The school has complied with the Government requirements for standardization, and is authorized to confer the degree of Bachelor of Arts.

The Jaro Industrial School Republic was founded by Rev. W. O. Valentine, under the auspices of the American Baptist Foreign Mission Society, and is based upon the plan of the George Junior Republic. Two specially valuable features are of outstanding importance in its work; first, it is equipped to give thorough training in such trades as farming, carpentry, shoemaking and tinning; and second, its character is earnestly Christian and evangelistic. Mr. Valentine and the teachers of the school lead the older boys in evangelistic tours into the surrounding country, and between terms many of the young men conduct vacation schools in the remote *barrios* which the Government educational system fails to reach. Here they teach the rudiments of an English education during the week days besides training the younger children in such sports as baseball and track work, while on Sunday they conduct Sunday-school

THE CARPENTER SHOP OF THE JARO INDUSTRIAL SCHOOL

and teach the whole village how to sing Gospel songs, as well as explaining to them the Scriptures.

The value of the industrial training is readily apparent to all who understand the physically indolent nature of the Filipino. A story is told of a school-teacher in Manila in the early days, who was endeavoring to inculcate in the minds of the young men in her class the idea of the dignity of labor. She instanced the Japanese nation, speaking of the extremely laborious work done by the jinrikisha coolie, and stated that as a consequence of their industry the Japanese people had forged to the front of Oriental civilization, "while the nation that refuses to labor," she added, "inevitably dies." One of the young men arose, and upon receiving permission to speak, addrest the class as follows: "Fellow classmates, if the question is 'Shall the Filipino pull the jinrikisha or die?" I say die." This story fairly indicates the attitude of the Filipino, at least toward physical labor, and the charge wrought in the nature of the young men by means of the Industrial School is little short of marvelous. When the railroad was being constructed through Panay a group of fifty of the older boys from the school formed a construction gang and hired out to the railroad in a body for grading work, establishing their own camp along the side of the right of way far up in the mountains. The superintendent of construction testified that their work was eminently satisfactory.

Like Silliman, the Jaro School suffers severely from lack of proper buildings and equipment, but is turning out some fine young men who are taking positions of importance with the railroad, in Government circles, in commercial life and religious work.

But little has been done in the way of Christian schools for girls. The Baptists have a small school in Iloilo and plans are being made to greatly enlarge it, for the importance of this work can hardly be overestimated. In the Philippines, woman occupies a position of dignity and influence in the home. She commonly "does the religion" for the whole family, and by keeping its hand on the training of the girls, the Catholic Church rightly judges that it is in no danger of losing its grip upon the nation. There is a crying need for a large, thoroughly equipped school for upper-class girls, which should combine the advantages of a primary and finishing school, teaching those accomplishments which are considered essential to the equipment of a young lady in Philippine society, and at the same time furnishing her with a thoroughly educational basis for the serious duties of life. It is hoped that the Iloilo School will grow into this. Several women's training schools for Christian workers are conducted by the various missions, and are of inestimable value in preparing young women, mostly of the lower classes, for lives of usefulness.

The Need of Christian Homes

The other way in which the lack of moral and spiritual training in the public school may be met is by means of the dormitories, or Christian homes, which have been established by most of the missions in the provincial capitals in connection with the Government high schools.

In the beginning the work was confined to dormitories for boys and young men, but the demand for similar homes for young women soon developed, and several have now been established. Here the young people are provided with a good home, pleasant and sanitary surroundings, good food, and opportunities for recreation and improvement supplementing the school work. The mission dormitories are conducted under thoroughly evangelical auspices and profoundly affect the lives of the young people who take advantage of them. A monthly sum is charged, sufficient to make them practically self-supporting. The good food and healthful surroundings immediately make themselves apparent in the physique of the boys and girls. The American teacher having charge of the athletics in one provincial high school was so imprest with this feature of the case that he proposed putting the whole athletic team into the dormitory.

The effect upon the minds and hearts of the young people is no less apparent. It is not to be supposed that every one entering the dormitories becomes an avowed Christian, but their viewpoint is changed and their minds liberated from the shackles of ancient superstition. It would be as impossible to crowd back their liberated ideas into the narrow casket of the ancient régime, as to pack again the filmy fibers of the Philippine wild cotton tree into the snapt pod which has burst above the highway and scattered its contents to the four winds. Many of them unite with the evangelical churches and are the means of enlightening their friends and families, but whether they adopt the evangelical faith or not, their thinking and acting will inevitably be affected profoundly when they go out to take the positions of influence for which they are being fitted.

The writer was for some time in charge of one of these dormitories. He announced on one occasion that the evening class for the discussion of religious themes would take up the subject of the Church, and asked the young men to bring on the following week, definitions of the Church. Some of the definitions brought were quite interesting and evidenced keen thought and observation on the part of the boys. Here are samples:

"The Church is the congregation of faithful men in which the pure Word of the Lord is preached."

"The Church is the whole body of Christians."

"The Church is a religious organization for the purpose of serving God."

"The Church is a society of those who meet together to speak about the words of Jesus Christ and to follow them."

The young men who could produce such definitions have certainly been doing some thinking upon religious matters which will affect greatly their future lives.

It is by these two means chiefly, then, that the Protestant missions are endeavoring to supply the lack of definite religious training and character formation in the public schools. In the meantime the Roman Catholic Church is not idle. They have recognized the strategic advantage, both of the private school and the dormitory, and are pushing

their work in both directions. The Jesuits are planning for a two-million-peso plant in Manila, the Dominicans are about to add new buildings to the University of Santo Tomas to the value of one million pesos, while Bishop Dougherty is at work upon a school in Iloilo to cost 250,000 sions.

It should be remembered that the work of the Catholic Church in this connection is reactionary. Their interest is to maintain the old order of things, their methods do not conduce to the creation and confirmation of rugged, honest character, and hence but little can be expected from them in the way of fitting the youth of the nation to undertake the high duties of government leadership from a democratic standpoint.

It may be said without fear of contradiction that no institutions in the Philippines are so well calculated to implant the true principles of righteous conduct, both in public and private life, as the schools and dormitories under the auspices of the missions.

At present the leaders of the nation are still drawn very largely from those who were trained under the old ideals. The facile character of the Latin oriental readily assumes the appearance of conformity with American ideals and customs, and hence they have been given credit in this country for being much farther advanced in civilization than is actually the case; but they quickly revert to old ways. When the Governor-General is not present, even the members of the Assembly and the Commission relapse at once into the use of Spanish, and their thoughts and actions are dominated by the old type of Spanish political life which might well be epitomized in the parody, "A public office is a private graft."

Before the Philippines can be ready for self-government their places must be taken by the younger generation who have absorbed American ideals; and these leaders of the future will come quite largely from the schools and dormitories which have brought them in contact with the best phases of American life and given them the foundation of a strong and stedfast character. Thus to a much greater extent than might seem to be the case the key to the Philippine situation lies in the hands of the Christian Church, and as a prime factor in fitting the Filipino for self-government, too much emphasis can not possibly be placed upon strengthening the already existing Christian schools and dormitories, and establishing others of like character.

PRESENT-DAY MIRACLES

ADAPTED FROM ARCHIBALD CROMBIE

From the mold as murk as night
Lo, the lily's stainless white!

From the mollusc's cell obscure,
Lo, the pearl's perfection pure!

From the nest egg, dumb so long,
Lo, a mounting flame of song!

From the dark-souled African
Lo, there comes a Christlike man.

Unto the discerning eye
Miracles are ever nigh.

By His Spirit's mighty power
God is working every hour.

DEPARTMENT OF BEST METHODS

CONDUCTED BY MISS BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

PLANS AND PROGRAMS FOR MISSIONARY MEETINGS

THE supreme object of every missionary program—in the Sunday-school, Young People's Society, Church prayer-meeting, or Woman's Missionary Society—should be to advance the cause of missions and extend the kingdom of God. Every part of the program—the devotional service, the business transactions, the papers, talks and addresses, the social hour at the close—should be planned with this one great object in view.

Nothing foreign to the subject of missions should be allowed on the program. No greater mistake can be made than that of introducing entertaining features of a secular nature—vocal and instrumental music, dramatic readings, or amusing recitations—in the hope of interesting the uninterested. These things may entertain, but they can not produce or promote interest in missions. There is in them no life-giving missionary germ. *Nothing but missionary seed can produce a missionary harvest.*

If the interest lags, study the program and see what is wrong. It need not be dull because it is exclusively missionary. No subject is more fascinating if rightly presented.

IS THE PROGRAM TO BLAME?*

BY JANE M. KERR, PITTSBURG, PA.

In the average missionary society there is a long roll of members, only a small proportion of whom attend regularly. Some are merely contributors who never come to a meeting; others are irregular, take little part in the meetings, and show little interest. Usually a handful of faithful ones do the work and keep the society in existence. It certainly looks as if the majority of the members consider the meetings of their missionary society unimportant and uninteresting. Some of the absent ones doubtless have legitimate reasons for not attending, but many of them are merely indifferent, and desire to use their time for their own pleasure rather than for God's work. However, let us not condemn the absent member too severely until we have examined the missionary meeting carefully, for there may be causes which hinder its effectiveness, but may be remedied if we know of their existence.

First and most important is the devotional service. Is some one chosen to lead in this service after she has arrived at the meeting-place, with no time to pray and think about it? Does she go through it in a perfunctory, lifeless manner? Do late-comers interrupt the service? If so, then the whole meeting will be affected, for the spirit of the devotional service will permeate the atmosphere of the entire meeting.

A leader carefully chosen—some time before the day for the meeting—can prepare a service which will be an inspiration to all who come and a means of awakening the careless or indifferent to a new vision of service.

*Condensed from *The Women's Missionary Magazine* of the United Presbyterian Church.

Every society must go through a certain amount of business, but often it consumes so much time that members grow weary and leave before the program is taken up, or else the program must be omitted or curtailed because of the lateness of the hour. The business meeting can be made interesting if the President keeps things moving briskly, giving each member a chance to express her opinion, but allowing no time for useless discussion. It is in this part of the meeting that the rock looms up on which many a society is dashed to pieces —the rock of discord. Nothing is so dishonoring to Christ nor so deadly in its effect on the missionary society as dissension over some detail of the management of the society.

The program also may be too long. One may get too much of a good thing—even in missionary papers or addresses. Hearers should go away with a desire to learn more for themselves rather than filled to satiety. Often the program is monotonous, and should be varied by sometimes having a speaker from outside the society or some new method of presenting the material.

Worse than having the program too long, however, is to have none at all because the participants have failed to appear, or send a substitute. The program committee should see that each member on the program is notified and that substitutes are provided for those who can not take part.

Lastly, many members will be kept away if the spirit of the missionary meeting is not friendly and cordial, no matter how well organized it is, nor how interesting the program may be. Do not hurry away without a few words of kindly greeting to each other, and of appreciation of the efforts of those who have taken part; thus showing the spirit of love which should dwell in all Christian gatherings.

THE VALUE OF PARTICIPATION

In planning programs the value of participation must not be forgotten. The *abiding* interest is likely to be in exact proportion to the number of those who take part. The custom prevalent in many societies of devoting the programs to single addresses by competent persons is far from ideal. It is legitimate once in a while, but should not be often repeated if the real purpose of the society is to arouse interest in missions and not merely to enjoy an intellectual feast.

"The programs that help the members most are those in which they themselves participate," says Mrs. J. P. White in *The Women's Missionary Magazine.* In preparing a program it is wiser by far to plan to use a dozen women than a half dozen. A subject that might be assigned to one person may often be subdivided and assigned to three or four. Ordinarily four ten-minute talks or papers on various phases of one subject are more interesting than a forty-minute paper by one person. Even if one woman is capable of presenting the subject more ably than the combined four the real benefit to the meeting may be less because the other three delegates would miss the blessing that comes from participation."

> "To sit as passive buckets and be pumped into can be exhilarating to no creature."—*Thomas Carlyle.*

RESPONSES AT ROLL-CALL

In many societies one number on the program each month is the giving of short items on some pre-arranged topic in response to the names at roll-call. Sometimes the members are expected to provide their own items; sometimes, in order to insure a response from every one present, they are written on slips of paper or clipped from reports and papers and distributed before the meeting begins. The following list of suitable

topics has been compiled from a number of year-books:

1. Scripture texts along some special line of thought, such as giving, prayer, praise, promise or responsibility.
2. Brief Bible prayers.
3. Verses from favorite missionary hymns.
4. New Year's thoughts. (Or Easter, Christmas, or Thanksgiving.)
5. A thought that has left its impress this year. (For an annual meeting.)
6. Current missionary news. (From the daily paper or the missionary magazine.)
7. News items from China. (Or any other country.)
8. Pointed paragraphs on Persia. (Or any other field.)
9. Facts about Japan. (Or any other field.)
10. Missionary statistics and their significance.
11. Names of medical missionaries.
12. Names of missionaries in India. (Or any other field.)
13. Names of pioneer missionaries.
14. Names of women who have left their impress on heathen lands.
15. Names of missionary martyrs.
16. Names of famous native Christians.
17. Queer customs in China. (Or any other land.)
18. Why I would not like to live in Turkey. (Or any other non-Christian land.)
19. Quotations from great missionaries. (For these see THE MISSIONARY REVIEW, July, 1903, page 522.)
20. Testimonies of great statesmen to the value of missions. (See THE MISSIONARY REVIEW, January, 1903, page 24.
21. Names of mission stations in Africa. (Or any other field.)
22. My favorite missionary book and why.
23. The missionary in whom I am most interested.
24. A missionary question. (Such as, "Where do they bind women's feet?)
25. New ways of working for missions.

SERIES OF RELATED TOPICS

The Best Methods Editor is frequently asked to suggest series of related topics to form one number on a missionary program running through six or eight months or even an entire year.

In many societies the chapters of some study book are used in this way. In others the text-books are studied in special classes meeting weekly for six or eight consecutive weeks, and the programs for the monthly meetings are made more general in character. For societies that prefer the latter plan (in the estimation of many leaders it is much the better one), the following series of topics is given. They are equally appropriate for Young People's Societies, for the church missionary prayer-meeting and for Women's Societies:

1. *Our Pagan Ancestors*—How They Were Won to Christ. (Stories of Martin of Tours; Patrick in Ireland; Columba of Iona; Augustine of Canterbury; Boniface in Germany; and Cyril and Methodius, among the Slavs; given preferably by persons of French, Irish, Scotch, English, German, and Slavish descent, respectively.)

2. *Blazing the Missionary Trail.* (Stories of pioneers, in countries or in lines of work—Schmidt in Africa; Ziegenbalg in India; Morrison in China; Melinda Rankin in Mexico; Allen Gardiner in South America; Egede in Greenland; Whitman in the Oregon country; Thomas and Vanderkemp in medical missions; Clara Swain in woman's medical missions; Ulfilas in Bible translation; Cyrus Hamlin in industrial missions.)

3. *The Task in America.* (Work among the Mormons, Southern Mountaineers, Mexicans, Indians, Foreigners, or the frontiers, lumbermen, miners, the masses in the city, the neglected country districts.)

4. *Famous Medical Missionaries.* (John Thomas, Vanderkemp, Scudder, Livingstone, Peter Parker, Mackenzie, Hepburn, Clara Swain, Eleanor Chestnut.)

5. *The Noble Army of Martyrs.* (Lyman and Munson, John Williams, Bishop Patteson, Bishop Hannington, James Chalmers, Eleanor Chestnut.)

6. *Eminent Missionary Women.* (Ann, Sarah and Emily Judson, Fidelia Fiske, Melinda Rankin, Eliza Agnew, Mary Moffat, Madame Coillard, Isabella Thoburn, Mary Reed.)

7. *Great Translators of the Bible.* (Ulfilas, Eliot, Carey, Martyn, Morrison, Judson, Smith and Van Dyck, Pilkington, Schereschewsky.)

8. *Conquests of the Cross.* (The transformation of Hawaii; the pentecost at Ongole; the pentecost on the Kongo; the taming of the Tsimsheans; the crowning of Christ in Korea; the uplift of Uganda; the redemption of Fiji; the winning of Madagascar.)

9. *Famous Missionaries to the Redmen.* (Eliot, Brainerd, the Mayhews, Zeisberger, Whitman, Evans, Young, Bishop Whipple.)

10. *Trophies of the Cross in Mission Lands.* (Kajarnak, Africaner, Samson Occom, Crowther, Krishna Pal, Kekela, Kho-Thah-Byu, Neesima, Boon Itt, Pastor Hsi.)

11. *Famous Women Converts on the Mission Field.* (Kapiolani, Ranavalona II., Chundra Lela, Pandita Ramabai, Mrs. Ahok, Doctors Hue King Eng, Li Bi Cue, Mary Stone, and Ida Kahn.)

12. *The By-Products of Missions.* (Contributions of missions to commerce, exploration, industrial advance, language and literature, education, medicine, sanitation, temperance, and social progress along many lines.)

JOURNEYS TO MISSION LANDS

In 1912-13 the program of the Woman's Missionary Society of the Bedford Presbyterian Church, Brooklyn, N. Y., consisted of a series of "Little Journeys to Mission Lands," which proved very profitable. The printed announcement was in the form of a railway ticket with detachable coupons, each marked "Good for Two Passengers," to indicate that each member of the society was asked to bring a friend.

LITTLE JOURNEYS TO MISSION LANDS

Personally Conducted

Do Missions Pay? Come and See

Sewing, 10.30-12.30. Basket Luncheon, 12.30

Journey, 2.30-4 o'clock

8	Good for 2 Passengers, Feb. 11, 1913 CAMEL TRIP IN ARABIA Conductor—Mrs. Saml. Zwemer News Bulletin—Miss Wakeley, Agent
7	Good for 2 Passengers, Jan. 14, 1913 THROUGH JAPAN BY JINRIKISHA Conductor—Miss A. W. Pierson News Bulletin—Miss Wakeley, Agent
6	Good for 2 Passengers, Dec. 10, 1912 A "DANDY" TRIP TO INDIA Conductor—Mrs. Voorhees News Bulletin—Miss Wakeley, Agent
5	Good for 2 Passengers, Nov. 12, 1912 BY WHEELBARROW IN CHINA Conductor—Mrs. Dodge News Bulletin—Miss Wakeley, Agent
4	Good for 2 Passengers, Oct. 8, 1912 BY CANOE IN ALASKA Conductor—Miss Dougherty News Bulletin—Miss Wakeley, Agent
3	Good for 2 Passengers, May 14, 1912 BY TROLLEY THROUGH OUR SLUMS Conductor—Miss MacColl News Bulletin—Miss Wakeley, Agent
2	Good for 2 Passengers, April 9, 1912 A TONGA JOURNEY IN AFRICA Conductor—Mrs. Garrett News Bulletin—Miss Wakeley, Agent
1	Good for 2 Passengers, Mar. 12, 1912 ON HORSEBACK AMONG THE MOUNTAINEERS Conductor—Miss Pierson News Bulletin—Miss Wakeley, Agent

In this church, the Woman's Missionary Society holds all-day meetings, the morning being devoted to sewing for hospitals, schools and other missionary objects in this country and abroad. Both the sewing hour and the noon luncheon have afforded excellent opportunities for making the acquaintance of newcomers in the church. The ticket giving the schedule of programs is printed on the opposite page.

AN IMMIGRATION SALAD

At the beginning of their new year last April, the Woman's Missionary of the Union Presbyterian Church, Schenectady, N. Y., decided to try the experiment of omitting refreshments at the close of their meetings. Desiring, however, to retain the social hour, the president prepared a bowl of "Immigration Salad" and served it immediately on the close of the program. The topic had been, "America, God's Melting Pot." The receipt is as follows:

Typewrite the list of questions herewith given on strips of paper about one inch by eight, and cut them in two, preferably in the middle of some word.

Take green tissue paper and cut from it imitation lettuce leaves about three by five or six inches. Fold in the center lengthwise over a steel knitting-needle, and gather up lightly with the fingers along the needle to mark the mid-vein and give the crinkled appearance characteristic of lettuce. To the stem end of each leaf paste one of the half strips previously prepared and roll it (the strip) up. Arrange the leaves in a salad bowl with the rolled strips hidden from view.

Pass the salad at the close of the program and ask each person present to take a leaf and find the other half of the question which is held by some one else present. When all the questions are matched, read them, one at a time, and ask for the answers.

As a promoter of sociability, this plan proved far more effective than the usual refreshments, and had the added advantage of arousing much interest.

QUESTIONS

1. Who was the first "Dago" that ever came to America? (Columbus.)
2. How far removed are you from immigrant ancestors?
3. Are there any immigrants in our church?
4. With what immigrants do you come into personal contact?
5. When and where did the first immigrants settle in the United States? (Jamestown, 1607.)
6. What immigrants were brought to America against their will? (The negroes.)
7. How many full-blooded Americans are there? (About 300,000—the Indians.)
8. What socially exclusive organization of women was founded to commemorate immigrant ancestors? (The Colonial Dames.)
9. What women rarely, if ever, go out to domestic service? (Italian.)
10. When does an immigrant become an American?
11. How many nationalities are there in our city?
12. What proportion of our city's population is foreign-born?
13. What do the immigrants do for us? (Dig coal, construct railroads, pick cranberries, can fruits and vegetables, make clothing, work in kitchens, black shoes, etc.)
14. What would be the result to the United States if all the immigrants should suddenly leave? (Almost all industries would be paralyzed.)
15. What Jewish immigrant (now a Christian) has written our most fascinating books about immigration? (Doctor Edward A. Steiner.)
16. What famous Polish Jewess is the wife of a professor at Columbia University? (Mary Antin, author of "The Promised Land.")
17. What was the first great college in America founded by an immigrant? (Harvard.)
18. What poor Danish immigrant to the United States became famous for his philanthropic work? (Jacob Riis.)

NEW WAYS TO USE CURIOS

The Home Mission Monthly suggests a new use for curios at a missionary social as follows: "Have an observation table of labeled curios, a list of which is to be written from memory, after marching three times around." This is a good suggestion for the society that wishes to do away with refreshments and yet retain the social hour at the close of the program. Another way is to have a table of curios numbered consecutively and ask each one present to guess what each curio is and where it came from. Then read the guesses and give the correct answers. The result is amusing and informing.

SOME ANSWERS THAT SURPRIZED US

Mrs. B. C. Patterson, missionary of the Southern Presbyterian Church in China, sent to *The Missionary Survey* a contribution entitled "Some Answers that Surprized Us at Sutsien." These are so unusual and so illuminating that they are reprinted here for use on missionary programs. They can be used in several ways, as follows:

1. Let the questions, written on slips of paper and numbered, be given to one set of persons, and the answers, similarly prepared, to another.

2. Write the answers on slips of paper and distribute them. Let the leader ask all the questions, and those who hold them give the answers. It would be very effective if those giving the answers could be drest in Chinese costume.

3. For a missionary social or the social hour at the close of a program, write the question on slips of paper of one color and the answers on another color. Red, the color for happiness, and yellow, the imperial color, would be appropriate. Give the questions to one set of persons, the answers to another, and have them matched by the numbers.

SOME ANSWERS THAT SURPRIZED US AT SUTSIEN

1. How did you happen to have a dollar to-day?—I sold my finger-nails.
2. What have you done for this abscess?—I ate several scorpions, one of them alive.
3. Your boy has enlarged spleen, but why can't he walk?—We blistered both of his knees, as they are the root of the spleen.
4. What is the matter with your throat?—I swallowed a whole egg with a needle in it, because the witch told me I would have a son if I did.
5. Why can not that teacher of the primary schools control his temper?—It is very difficult. A teacher needs two stomachs, one to digest his food, the other to hold his angry breath.
6. What kind of medicine do you want?—Medicine for the "devil's disease." (Sometimes they merely hold up two or three fingers, which means malaria.
7. What are you doing in town?—I came to worship my ancestors.
8. Have you no money to pay for your medicine?—No; it was cloudy to-day, so I did not bring money.
9. Have you chicken for dinner?—No; it rained, so I could not buy a chicken.
10. How did this girl get such a terrible burn? She was sent to her betrothed's home. He died. His mother blamed her, and deliberately burned her.
11. What is that beggar singing at the front door?—The Buddhist chant for the dead. He hopes the superstitious inmates will give him something so that he will leave.
12. Who is in your inner room?—A woman prisoner, chained to the wall. I watch her here rather than in the jail.
13. You say your home is in another part of the country. How long have you been here?—Five hundred years.
14. Who is that crying in front of the coffin?—The chief heir. He broke that old crock with burning paper in it, which shows it.
15. Why are those men and children and soldiers collected at the compound door?—One of the missionary children is playing inside.
16. Why does she not acknowledge her fault, and ask forgiveness?—She said

she would rather go to the eighteenth layer of hell than "lose her face."

MISSIONARY FIRE-CRACKERS

For a meeting on China, or a meeting on or near the Fourth of July, missionary fire-crackers will afford a pleasing novelty. Tho they make a special appeal to boys, they have been used with great success in meetings for grown-ups also.

To make them, cut rectangles of any desired size from red paper, roll them around a lead pencil or any cylindrical stick, and paste the edge down. Write a number of short items on strips of white paper, roll them up and fasten a short piece of white twine to each one. Place these in the little red cylinders, with the string hanging out like the fuse of a real cracker. Distribute these before the meeting begins and call for them by number.

Missionary statistics, quotations, news notes, or brief missionary facts can be used for the items. For a Fourth of July meeting, the questions used in the "Immigration Salad" would be appropriate; for a meeting on China, "Some Answers that Surprized Us at Sutsien."

Missionary fire-crackers also afford a novel and most effective method of distributing leaflets. For this purpose they should be made quite large (regular cannon crackers) and the contents be leaflets rolled up with a heavy piece of twine for the fuse. Many a person who would not take a leaflet will be delighted to carry home one of these gay fire-crackers and read what is in it.

A WAY TO USE "CLUES TO THE CONTENTS"

The "Clues to the Contents," printed on the back of the frontispiece of the REVIEW each month, can be used to advantage on missionary programs. One way of doing it is as follows:

Select a number of the questions, choosing those best calculated to arouse interest and stimulate curiosity, and write them on slips of paper with the date of the magazine in which they are found. Assign these to a number of persons with the request that the answers be searched out and given at the next meeting. This should be done some weeks in advance to give plenty of time. It will add to the interest to post a list of the questions on the bulletin board or print them in the church calendar with the announcement that they will be answered at the meeting. The following questions can be used:

1. A father bought poison and tried to bribe a friend to put it in his son's food. Why? (November, 1913.)
2. Where, under the American flag, was a 13-year-old girl sold by her mother last year? (November, 1913.)
3. The name of what denomination, translated by the Chinese, becomes "The Church of the Kicking Overseers"? (December, 1913.)
4. Where, in the United States, did the Stars and Stripes float for the first time last year? (December, 1913.)
5. Who wore three suits to church? (January, 1914.)
6. Where does *ma* mean "horse," "help," "mad," "dog," and "coming"? (January, 1914.)
7. "Pig collections." Where do they take them? (January, 1914.)
8. A community of 6,000 children in the United States with no school privileges. Where is it? (February, 1914.)
9. What was the track-foreman reading to his men? (March, 1914.)
10. Western shoes and Mohammedan worship. Do they interfere? (March, 1914.)
11. Who sent the postcard to the policeman? (April, 1914.)
12. What did the doctor find on the ash-heap? (April, 1914.)
13. What covenant did the owner of the nickel stores make with God? (May, 1914.)
14. The Bible is the most widely read book in the world. Which is next? (May, 1914.)
15. How did the Scotch elder convert the pastor to missons? (May, 1914.)

THE LIVING CHRIST

THE only hope for darkest "Africa" is in the presence and power of the ever-living God. The same Christ of God who wrought miracles nineteen centuries ago is working to-day, and not only in Africa but all over the world. It is this fact that gives courage to those who face the apparently impossible task of dispelling the darkness of heathenism and overcoming the opposition of Mohammedans and Hindus.

From many fields in Africa come the good tidings, "Christ is here"—working in spirit, bringing new life, and overcoming all obstacles. In Egypt His presence is manifest in the the stirrings in Moslem circles; in Uganda and East Africa in the extension of the native church; in West Africa and Nyassaland in the large numbers of inquirers and converts, and in South Africa in the conferences to promote Christian unity and cooperation.

Every day lame and crippled children in mission-schools are learning to walk in the way of Christ; blind eyes are opened, and dumb tongues are loosed; the dead are being raised to life by hundreds every day, and are entering the service of God to die no more.

THE INTERNATIONAL INSTITUTE IN CHINA

THE "International Institute," of Shanghai (Dr. Gilbert Reid), seems to be responsible for the proposed establishment of a Unitarian Mission in China. This is a clear indication of the type of work for which the International Institute stands—moral, social, and educational, but not missionary from a Christian point of view. In a recent meeting in connection with the Institute Dr. Reid moved that persons of large means be urged to contribute to the work, and that men be appointed by different religious bodies to the religious department "in search for truth, and in efforts toward spiritual unity . . . whatever their tradition or creed."

It is evident that the Institute stands for no certainty in the revelation of God through Christ, but is a perpetual "parliament of religions." Their religious department is a "friendly gathering of adherents of all religions" that presents "an unusual opportunity for developing this particular idea in China." The Institute welcomes all other religious teachers to China without regard to their belief in Jesus Christ and the unique power of His Gospel for the salvation of men. Is there not a liberality that is in reality infidelity? God give us clearness of vision, positiveness of faith, charity in dealings with others, and zeal in preaching the gospel of Jesus Christ the Son of God!

A STOCKBROKER'S CONVERSION

THERE are new evidences continually that indifference to Christian missions is due, in many instances, entirely to ignorance as to the facts. One instance of this, recently brought to light, is the case of a business man, a retired member of the New York Stock Exchange, and a constant attendant at church, who traveled in the Far East

and honestly sought first-hand information. He wrote to a friend in New York (January 27, 1914), in part as follows:

"For many years I was very undecided as to the usefulness and success of the work done in the foreign mission field, as I believed that most of the reports which I received in the churches were possibly of a prejudiced nature. In the fall, winter, and spring of 1910 and 1911, I spent about six months in India, China, and Japan, all of which time I was seeking information and data regarding the usefulness and success of missions. About 90 per cent. of the information I obtained was from railroad officials, Government employees, merchants, and guides (many of whom were Mohammedans and Hindus). While in China I spoke to representatives of several different governments, and to some native Chinese. In every instance I induced them, so far as possible, to express their candid opinion, by stating that I was in no way interested directly in missions, but was trying to ascertain what the missionaries were doing in the different countries, and if they were making the great progress there many of them claimed.

"After weighing all the information which I could possibly obtain, and eliminating what came from the missionaries themselves, and from the derelicts of America and Europe who float around the East, I have arrived at the conclusion that the missions are accomplishing much in the moral uplift of the people of the East, and that the opportunity has just begun, if the means are furnished them by the people of America, to carry on their many different benevolences, which radiate from the many different Christian churches which are working in the mission fields of the East. There is absolutely no doubt in my mind that the East has been greatly benefited by the efforts of church missions in the past hundred years, and that the work is filled with hope, and, in my belief, has only begun.

"Faithfully,
"Paul G. McI———."

This letter might be put alongside of hundreds of others from travelers much more enthusiastic in their report on missions they have seen. The devotion of the missionaries, their sacrifices, their talents, their handicaps and successes are indications of their nobility and earnestness. Even the temporal results of their work are evident in the schools and hospitals, the churches and printing-presses. A few years ago a traveler may have had some excuse for saying that he had seen no sign of missionary activity, but to-day every intelligent observer must acknowledge the influence of Christian missions in the Godward uplift of mankind. The most important spiritual results, however, are often not visible to the unspiritual mind.

ANTI-MISSIONARY PUBLICITY

IN the East, where religion and nationality are inseparably linked, every American and European is looked upon as a Christian. Consequently the many non-Christian travelers and residents in mission lands can do more harm and make more commotion than the comparatively few real Christians. Some do not fully realize the harm that they do by their idle gossip and evil example and others do not care. They are bound for pleasure or for money and have no thoughts of the trail of the serpent they leave behind them.

Among the baneful influences that are retarding the progress of Christianity are the newspapers and periodicals that find their way to non-Christian lands and give false impressions of life in America and Europe. The scandals, stories of graft and white slavery, far outclass the news of Christian progress,

and the illustrations are often a disgrace to civilization. The advertising enterprise of dispensers of cigarets and strong drink would lead those in foreign lands to believe that everyone in America is addicted to them.

One of the evils against which Christians contended is the introduction of Western forms of vice, and amusements that corrupt, into lands already reeking with immortality. Some of these amusements have ceased to attract much attention in the West, but their introduction into the Orient adds new zest to the search for vicious indulgences. A righteous protest has been made by Christians in India against the visit of a famous ballet dancer. The performance is sensual and can not be justified in either the East or the West, but does double injury coming from the "enlightened West" to the "benighted East." It has a worse effect on India than the public performance of nautch girls or African dancers would have in New York. America and Europe should send only their best to Asia and Africa and not their worst in men, in morals, in amusements, in articles of commerce or in literature and ideals. The editor of the *Indian Social Reformer* says that such a perverted idea of Christianity has been disseminated in India by travelers and the press that he had difficulty in convincing an Indian woman that the thirty-first chapter of Proverbs presents a Christian ideal of womanhood.

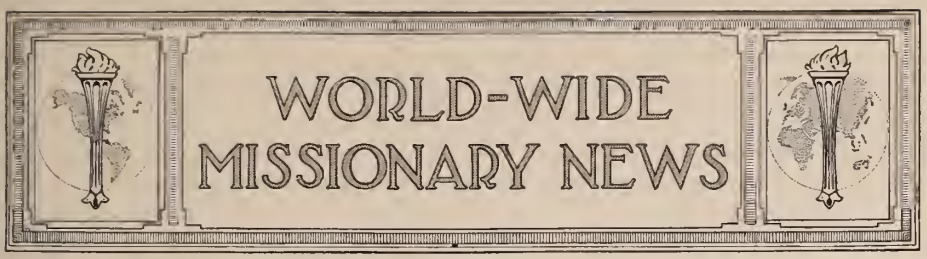
The idea of race and nation must be divorced from the idea of religion before the people of the East will understand the universality of the Christian religion and the vital individual character of the Christian life.

THE MISSIONARY MESSAGE—THE ONLY CURE

LEPROSY is a terrible disease—a living death. Two hundred thousand are suffering from it to-day. The germ has entered their bodies through the blood by too close contact with leprosy. Then the disease shows itself in a loss of feeling and by other symptoms until more and more the body is destroyed, physical powers wane, natural beauty becomes ugliness, pain racks the sufferer and finally the end comes to what has been a living death. What would not a leper be willing to give or to do if only he might be cured!

Sin is moral leprosy—a living death. Millions of men and women are suffering from it to-day. Sin has taken hold on their spiritual natures through their appetites and by too close contact, and has shown itself first by a lack of sensitiveness to evil and to the will of God. Other symptoms and results of the disease follow—a lessening love for the right, a loss of spiritual power, loss of moral beauty, an increasing destruction of the image of God in the man. Finally, the last semblance of divine life departs and the spiritual decay follows which is the result of the lack of spiritual life.

The cure for spiritual leprosy is illustrated by the cleansing of Naaman. Many know that they have the disease but they do not know the Great Physician. Some one must tell them. Jew or Gentile, African, Chinese, American, must all come to the only One who can cleanse. If the leper believes the good news he asks the Great Physician for cleansing. Pride and prejudice, the simplicity of the remedy, may cause the sufferer to miss the cure. Money can not buy it, nor can incantations, nor mighty works. Man, even a king, can not cure this disease, but there is a God who can. Washing in fountains of culture and ethics can not take away the stain. There is only one cure, the God-appointed cleansing through the blood of Christ (Rev. 1:5). All sinners, rich and poor, white and black, must seek the same cure.



AUSTRALIA AND THE ISLANDS

A Brave "Sky-Pilotess"

UNDER this title, the London *Presbyterian* tells the story of an unnamed deaconess-nurse who visits distant Australian ranches for the love of God and the relief of suffering pioneer families. "Her work takes her hundreds of miles from any railway to lonely mining camps or sheep-herders' huts, and when opportunity offers, she organizes a Sabbath-school, and even holds preaching services. At her principal station, Oodanatta, she conducts daily worship in the public school. The mission which she seems to have established upon her own initiative and without compensation has now been taken over by the Inland Committee of the Presbyterian Church, and a similar one is to be established at Alison Springs, said to be at the center of that great island continent." The *Gulf States Presbyterian,* commenting on this record, says that those best acquainted with the history of our pioneer churches in America know that a very large proportion of them were begun at Sabbath-schools, in some good woman's kitchen.

New Zealand Centennial

NEXT December will mark 100 years since Christianity was introduced into New Zealand, 25 years before the annexation of the islands by the British. In 1809 England sent out the first missionaries—a joiner, a shoemaker, and a schoolmaster. Two of these men sailed for Sydney in August, 1809, in the transport ship *Ann,* and reached Port Jackson in February, 1810. There they took passage in a whaling ship going to New Zealand, and eventually arrived in December, 1814, five years and three months after leaving England Another year and three months passed before the society at home heard of the settlement being founded. For eleven years there were no baptisms. The first conversion took place in 1825, but it was not till 1830 that the first public baptismal service for adults was held. Then followed the marvelous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilizing influence, and which led the first bishop, George Augustus Selwyn, on his arrival in his new diocese in 1842, to write: "We see here a whole nation of pagans converted to the faith."

Australian Methodist Centenary

THE centenary of Methodism in Australia is to be celebrated next year, August 10th being fixt upon as the date. On that day, in 1815, the first Methodist minister landed in Sydney—the Rev. Samuel Leigh—but Methodists had been holding meetings at least three years earlier. The Methodist brethren now claim to have 3,534 church buildings, costing over $6,250,000, and a church membership of 150,000, with 621,000 adherents and 995 ministers and probationers. Considering that the population of the commonwealth is only about 4,750,000, Methodists have no reason for discouragement. Methodism is one of the great religious forces of the world, and is ever gaining ground. There is now but one Methodist body in Australia. Some years back there

were three well established—the Wesleyan Methodists, Primitive Methodists, and Bible Christians—and the United Free Methodists and Methodist New Connection were also represented by a few congregations. These have all united under the one name of Methodist, and are about equal in numerical strength to the Presbyterians.

Opium in the Philippines

THE regulations relating to opium use, framed and enforced by the United States authorities in the Philippines, have resulted in very greatly reducing the consumption of the drug. An official report states that as a result of the law and its enforcement, "the use of opium is now confined to a comparatively small number of confirmed users of the drug, practically all of whom are Chinese, who can not give up the vice and who will go to any length to obtain opium." While there are in many parts of the islands scattering instances where Filipinos still indulge in opium, it is reported that less than 5 per cent. of the former Filipino users, who had numbered 40,000 in 1906, were victims of the vice in 1911. Since then conditions in Manila have greatly improved and conditions in the provinces are "fairly satisfactory." The report has this suggestive statement, presumably not written by a fanatical prohibitionist: "The only hope of approximating total suppression lies in making indulgence in the habit so difficult that the younger generation will not acquire it, and in this direction the progress made has certainly been most satisfactory."

A Woman Evangelist Among Savages

AT Tukukan, Philippine Islands, a village about an hour's journey out of Bontoc, and hostile to it from time immemorial, an American lady is sole white resident. Miss Waterman graduated with Wellesley's first class, and her recognized standing as the best authority on the dialect of the Bontoc Igorot keeps up the traditions of scholarship of her Alma Mater. She lives in Tukukan, and already there are indications that one of the small villages is going to become Christian. Several of the leading old men, with their wives and children, have already been baptized, and others are at present under instruction. This seems to suggest similar possibilities for the Mayinit region, hitherto unopened. The people have been very hostile to Americans, Filipinos and neighboring Igorots alike. There are three large compact villages—Mayinit, Guinaang, and Dalican—and they boast that there is not a Christian in one of them.—*Rev. Robert White.*

A Chinese Missionary to Samoa

HOW Christians in the South Seas are meeting their immigration problem is shown by the offer of students in Samoa to pay the salary of a Chinese teacher to work among the Chinese coolies on the plantations in that island. Mr. Li Shue Kwai has volunteered, and he is well equipped for this service to his countrymen. Mr. Li was educated in a small school in Hong Kong, in a boys' school of the American Presbyterian Mission in Canton, where he came under direct Christian influences, and in the Basle Mission Theological College, where he took a four years' course. He has also had extended pastoral experience for over 15 years. Many requests have been made to him to remain in Canton, but after many delays, which included arrangements with the Australian immigration authorities (for he can only get to Samoa *via* Sydney), he has sailed for the land from whence he has heard the cry: "Come over and help us." His wife is training as a nurse in the L. M. S. Hospital in Hong Kong and joins him in a year or two.

The Gospel Outlook in Fiji

OUT of a native population of about 90,000, in the Fiji Islands, over 83,000 are returned this year as claiming attachment to the Methodist Church, of whom more than 33,000 are in full membership. The missionary contributions of the native church last year amounted to over £10,700, and in addition to this amount, large gifts were contributed for the payment of native teachers and the maintenance of native churches. It is most probable that within the next year or two the Fijian mission will be declared an independent district, and pass from under the control of the Wesleyan mission board.

AFRICA

The Nile Mission Press—Egypt

DR. S. M. ZWEMER writes: "The statement made in the last report of the Press, that already no less than 55 societies and 37 countries, from Morocco to China, have ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment."

A Savage Trophy from Ashanti

THE work of the Ashanti mission, on the Gold Coast, is another instance of the power of the Gospel to transform savages. The brass bowl which was formerly used in Ashanti to receive the heads of human victims, of whom 20 were sacrificed every three months to the shades of the king's ancestors—which sacrifices the king used to watch seated in a chair under the shelter of a large umbrella, with the queen mother on a stool by his side—has been presented by Sir R. S. S. Baden-Powell to the museum of the Royal United Service Institution in Whitehall, which already owned the royal umbrella. The bowl came into Sir Baden-Powell's possession during the Ashanti expedition of 1896. It was fully described by Bowditch in his account of Kumasi, in 1817. That city, whose name means "City of Death," had three places of execution: one at the palace for private executions, a second on the parade-ground for public executions, and a third for fetish sacrifices at Bantama, where the bowl was found. The blood of the victims, after leaves of certain herbs had been added, was considered a very valuable fetish medicine.

The Girl Problem in the Kongo

IN Africa, as in India, the custom of child marriage is a great obstacle to the proper training of the girls. But in the Belgian Kongo, according to Mrs. John Springer, of the Methodist mission, the lack of school facilities is an even greater difficulty. She writes:

"The girl problem, as ever, is a serious one. Several of our young men need wives and there are none for them except heathen girls, and all of those over 14 are already married. I have held girls' day school for the past two terms. Some 20 girls were enrolled. But the day school is not enough to fit a girl to be a native teacher's wife. Another young man came yesterday to enter the Fox Bible Training School. He has a 'wife' 11 years old, and wishes to bring her here. We do not know what to do. We ask you to make special prayer for these girls, and that there shall be a girls' boarding-school where they can be received ere very long."

Work for Lepers in Central Africa

THE Mission to Lepers has resolved to make a grant toward work among lepers at Mbereshi, in Central Africa, in connection with the London Missionary Society. There are many districts in that great country where the disease is seriously prevalent, especially in the Awemba country. The appeal of the lepers has naturally come home to those who are carrying on this work, and for a considerable time past, certainly the last three years, a number of lepers—about 35—have been gathered together and ministered to. Leprosy is a serious factor in the life of some parts of Africa.

Church Union in Livingstonia

IN connection with the scheme for the union of the two great Scottish churches, it is important to remember that both churches have large missions in British Central Africa, and it has been felt for some time that these would be stronger if the native churches were united, so that all the converts would belong to one great organization. The proposal is to form a synod of the two Presbyteries of Livingstonia and Blantyre, with a common doctrinal basis and the Presbyterian forms of worship, discipline, and government. The name chosen for the united Church is "The Church of Central Africa Presbyterian."

Uganda Not Evangelized

THERE has been a very general impression that the work in Uganda is practically finished, and that the Gospel has spread all over the country, that it is a Christian nation, with Christian chiefs and a Christian king. The kingdom of Uganda has about 700,000 people in its kingdom, but the Protectorate of Uganda is quite a different thing. It stretches literally hundreds of miles beyond, and there are a great variety of different tribes, almost entirely heathen at this time.—*Bishop J. J. Willis.*

Transformed By the Gospel

AS an instance of the tranquilizing effect of the kind treatment of patients in Mengo Hospital, Miss A. M. Brown wrote on December 29th: "Early in the year a poor girl came to us. I have never seen any one who looked and acted so like a hunted animal as she did. I think she had been so abominably treated that she had no faith in any one, and dreaded to be touched in any way by any human being. Fortunately, Dr. Cook was able to operate and physically to put her right. When she was really on the way to recovery we began to teach her, and slowly but surely the shrinking from us gave way to confidence, until she used to beg us to stay with her, to sit by her bed and teach her more. The hunted, wretched look soon disappeared, and when she was quite well she went back to her home promising to remember what she had been taught, and to pray to God every day. A short time afterward she came back to us asking if she might be trained as an assistant, and now she is the most lovable of our ward girls. Bright and happy and smiling all day, no one would recognize her as the miserable object who was brought to us less than a year ago."

A Visit to King Khama

F. H. HAWKINS, foreign secretary of the London Missionary Society, tells a wonderful story of a recent visit to King Khama, "the most distinguished native of South Africa." He says:

"At daybreak, on the morning after my arrival at Kgotla—Khama's capital—I attended a prayer-meeting for rain. These meetings had been held for weeks. About 800 men and women were present, in almost equal proportions. Most of the women sat upon the ground, and the men on low chairs

or stools which they brought with them. Khama sat on a deck-chair, under the shadow of a tree, in the middle of one of the sides of the oval into which the people had grouped themselves. His young wife sat on his left hand. There was singing, reading, and prayer. The chief himself led the meeting in the final prayer, which lasted about five minutes. I am told he compared his country to a wilderness where there was no river, and his people to a lonely dog in the desert crying for water. My week's intercourse with Khama made two impressions on my mind. The first is that he is a Christian gentleman, and the second is that he is one of the most cautious and astute men I have ever met in my life. He has a remarkable mind, the working of which it is not always easy to understand, but of his desire to spread the light among the people over whom he rules there can not be a shadow of a doubt."

United Work in Zululand

THE Norwegian mission has united with the Berlin and Swedish Church mission for the education of native pastors, evangelists and teachers. A seminary has been placed in the Swedish station, Oscarsberg, northern Natal; the school for evangelists in the Berlin station, Emmaus; and the school for teachers in the Norwegian station, Umpumolo. A committee consisting of two men from each of these three societies, and with the Berlin mission superintendent, Minkner, as chairman, is responsible for this united work, which is considered very significant for the future of the Lutheran Church in Zululand.—*Evangelisches Lutherisches Missionsblatt.*

A Revised Version in Zulu

THOUSANDS of Zulus in South Africa are eagerly awaiting the revised Bible in their language, now being printed at the Bible House, New York. In 1882 the American Bible Society printed the first complete Zulu Bible, translated by the American Board missionaries in Natal. Since then it has shipped Zulu Scriptures to South Africa literally by the ton. Every Zulu who learns to read seems at once to set about buying a Bible or a Testament. The final revision of this Bible, which is now nearly completed, is the work of the Rev. J. D. Taylor, an Amherst College man, who has been in South Africa fifteen years as a missionary. Mrs. Taylor has copied the whole revised Bible on her typewriter; the proofs were sent back to South Africa for close scrutiny, and when finally returned, corrected, they set the pressmen at the Bible House free to do their share of this great work.

In 1879 the Zulus were chiefly notorious for having cut to pieces a column of choice British troops at Isandula in Natal. One generation later we find some of them almost as eager for the revised Bible in their own tongue as were the English-speaking peoples to get their revised Bible in 1881.

MOSLEM LANDS

Moslems and Christianity

A STRONG appeal has recently been made by a Mohammedan in Mecca, the Moslem "Holy of Holies," for a Christian missionary to be sent to that district.

Christian converts from Islam in Egypt are being subjected to a peculiarly subtle temptation in the form of bribes of Government positions with good salaries on condition that they will abjure their faith in Christ. It is not, perhaps, surprizing that some have yielded weakly to this temptation. Khutbas (Christian tracts written in the style of popular Moslem sermons) are being translated into Russian and other languages for distribution among Mohammedans that do not understand Arabic.

The Bible Among Turkish Moslems

THE annual report of the American Board gives an illustration of the way the truth spreads in Armenia. A native woman who had come from a village some distance away stopt the missionary on the streets of Adana and asked for a Bible. As a child she had learned to read at the Adana mission-school, and had gone to a distant village as a bride 23 years ago, where there was no school or religious service. She was given a Bible and some tracts. She went back to her village, and on Sundays gathered the women together and read to them. This village is the center of about 30 villages within a 10-mile radius, all Moslems. One of the Turkish villages in this group recently sent a letter to the Protestant preacher, asking that a Christian teacher be sent to them, and intimating that "they desired, as a village, to accept Christianity."

Y. M. C. A. in Constantinople

THE secretary in Constantinople reports that there are 481 members of 16 nationalities at the end of the first three months after organization. With only two small hired rooms for classes, there are yet 285 students in the night school. So anxious are young men to attend that they are willing to stand when all seats are taken. All but two of the 16 classes are taught by volunteers. Some firms pay the fees of employees wishing to attend. The association has the cordial cooperation of the Greek Bishop of Pera, of a leading Roman Catholic priest of Constantinople, and of certain Turkish gentlemen of prominence. One suburb of the city has offered to furnish a building and athletic grounds for a branch association, and this is not the only quarter making application for a local association. Doors of opportunity are opening on all sides for this type of work in this great Moslem center.

Boy Scouts in Syria

THE many friends of the Boy Scout movement will be interested in hearing that there is in Syria and Palestine a Boy Scout Association, which was cordially endorsed by the Missionary Educational Union of those countries at a recent conference in Baalbek. in Turkey, too, the movement has gained great headway. A recent number of the *Association Quarterly,* published in Constantinople, contains good reports from several of the troops and patrols; and there are many more, both in the capital and probably elsewhere. It has taken hold on boys of all nationalities, and often in an international way. There are in Constantinople patrols among Armenians, Turks, Germans, in the French College of St. Benoit, as well as in Robert College. One of the significant characteristics of both the Y. M. C. A. and the Boy Scout movement, both of Western origin, is the way they have proved their adaptability to the youth of Oriental lands.

Baalbek Missionary Conferences

THE fourth annual conference of the Missionary Educational Union in Syria and Palestine was held in Baalbek, April 15th to 17th, inclusive, and 15 societies, representing Irish, Scotch, English, American and Danish missionary boards, had delegates present. Last year a deputation was appointed to visit the boys' secondary schools in Syria and Palestine, to investigate all matters pertaining to this phase of missionary education. This delegation visited 15 schools, and their report and recommendations became the basis for most of the discussion and action of the conference. During this present school year there are 1,837 boys in secondary schools in this country, 1,190 of them being boarders. Of the number, about 500 are non-Christian, including 200 Moslems, 150 Druze, and 150 Jewish students.

INDIA

Growth of Christianity in India

THE census of India, taken as a whole, deals with 22 divisions including the Protected States, and dwells in a uniform manner on movement of population, birthplace, religion, age, sex, marriage, education, language, infirmities, caste, tribe, race, and occupation. This compendious information is supplied in two volumes, one of which is wholly taken up with tables of statistics, while the other embodies remarks and comments on the results exhibited by the various tables.

The chapter on religion deals with the rapid increase in the number of Christians. The total number of Christians in India at the time of the census was 3,876,203, or 12 per mille of the population. During the decade since the previous census, the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901, and where the Presbyterians have grown from 5,000 to 95,000 in the 10 years. In the Central Provinces and Berar the increase is 169 per cent., and in Hyderabad, Assam, and the United Provinces the increases are 136.89 and 75 per cent., respectively. Friends of missions in India may well take heart.

An Agricultural Mission for India

PROFESSOR SAM HIGGINBOTTOM of Ewing Christian College at Allahabad, India, is returning to this country at his own charges to spend the summer here in the interest of the agricultural department of the college, of which he is the head.

The 200-acre farm which Mr. Higginbottom works is pretty fairly equipped, but he has no teaching facilities at all, and no way of taking care of the young men who would throng to the farm at once if quarters were prepared for them. Not only from the various missions and from the Y. M. C. A., which is eager to organize rural work on a large scale, but from several of the great rajahs, applications have come for opportunities to place young men in the school.

The special urgency for this scientific agricultural teaching consists, from the missionary standpoint, in the vast mass movements which are bringing into the Church countless thousands of low caste people who are skilled in no occupation, and who can best serve the necessities of their country by employing themselves in the extension and development of agricultural processes which will grow more abundant food in a country that hitherto has been periodically stricken with famine.—*The Continent.*

The Colporteur's Perseverance

COLPORTEUR YOHANN, of the Bible Society, was working at a great heathen festival in South India, attended by thousands of pilgrims, when he was set upon by a crowd of roughs, who pulled off his turban, snatched his books away, and tore them up. He writes: "Some pelted me with plantain-skins, cocoanut-shells, and other missiles. All the police constables were on their side." The character of the man shines out in the words that follow: "However, I sold that day 45 Portions, and during the three days I sold altogether 23 Testaments and 123 Portions."

The Bible for Tibet

EFFORTS of missionaries, Government officials in India, Indian scholars, and others have resulted in the production of good grammars and dictionaries of the Tibetan language. The New Testament, Genesis, Exodus, and the Psalms have been translated, and tracts, books, and hymn-books in Tibetan have been distributed and sold in various places in the Dalai Lama's

domains. Four Tibetan young men, sons of high officials, and some Tibetan lads from Darjeeling have gone to England for education at the Government's expense. They will stay 10 years and will study language, handicraft, and law, as well as other educational branches. Also a cinematograph company, financed and managed by Tibetans, is said to have started for Lhasa. So the opening up of closed domains continues.

How Ceylon Students Supported a Mission

AT a mission college in Ceylon, Dr. John R. Mott found a band of students so poor that 16 of them occupied one room. Nearby he saw a banana plantation which these youths cultivated in their spare time. On being asked what they did with the money they earned, the students pointed to an island far out at sea, and explained that two years ago they had sent there one of their graduates to start a Christian school. Since then a church had grown up. They were supporting this worker, and were going to send him to another island that year. These students also required the cook to lay aside every tenth handful of rice, and sold it in order to carry on their Christian work.

A Missionary Decorated

A THIRD missionary of the Presbyterian Board, Marcus B. Carlton, M.D., has been given the Kaiser-i-Hind medal for services rendered to the people of India.

Things Siamese

A PAMPHLET setting forth the latest news from Siam has been published, and may be had by writing to 156 Fifth Avenue, New York. In Siam is a force of 46 American missionaries and 73 native workers. In the 13 churches are 662 communicants and 667 in the Sabbath-schools. In the 11 hospitals and dispensaries 8,455 patients have been treated during the year. The Laos American force is 55, with 92 native helpers. In the 26 churches there are 6,299 communicants and 6,269 in the Sabbath-schools. In the 42 schools are 1,568 pupils, and in the 14 hospitals and dispensaries 21,877 patients have been treated during the past year.

CHINA

Millions to Receive the Gospel

SHENSI is the province lying west of Shansi, with the Chinese Wall on the north. It is very rich in natural resources, the greatest coal, iron, and petroleum field in Asia. The north section of the province, larger than the State of Massachusetts, contains a population of several millions, without missionary work of any kind. That 1,900 years after Christ such a populous region should remain without the Gospel is a fact Christian people can not contemplate with complacency. But at last the light breaks in. The American Board is asked by the All-China Committee on Comity to assume responsibility for evangelizing this region, and a promise of $1,000 per year from a Boston business man makes possible the opening of a great new work.

Mission in a Buddhist Monastery

REV. E. H. SMITH of Inghok, Fukien province, writes: "Through the district we are being urged to take over the direction of the public schools that the Chinese know they can not run. This is, to-day, presenting one of our most pressing and attractive opportunities. Already one village has given me the deeds of its local endowed Buddhist monastery and the proceeds are to be used perpetually for the support of a Christian school. The school is already organized and flourishing. 'Our Monastery' will be one of our problems, for it is likely to be the forerunner of many other similar projects. The Gov-

ernment is helpless in the face of its educational problems, and they are seeking our aid in supervising their schools. We are desperately working out plans for educational committees of the local communities, with the preachers as presidents and principals of the schools. I am also insisting that the schools must be held in our chapels, where they can be properly supervised, and be subject to our course of study and examination. We call them co-operating schools, but in reality we insist we must have full authority over teachers, pupils, and curriculum.

Three Hundred Days of Evangelism

REV GEORGE H. SEVILLE writes, in *China's Millions,* of a special evangelistic effort in Wenchow district at the time of the Chinese New Year: "A band of 70 workers engaged in this, and they reported unusual readiness to hear on the part of the people. Soon after this special work had ended, about 50 of those who had taken part in it met and pledged 300 days of evangelistic work; some promised money instead of time, to be used for traveling and other expenses connected with this special work. The proposal came from two or three of the Chinese brethren, so is especially encouraging. This promising to give so many days of work preaching the Gospel is new to Wenchow, but we feel it is absolutely necessary if the whole district is to be evangelized in a reasonable length of time."

Great Gifts for Educational Work

AMERICAN Presbyterians have of late been making vigorous efforts to meet the situation existing in the new China. Special emphasis has been laid upon the need for greatly enlarged and improved equipment for educational work. Nearly $1,000,000 have been given or pledged for enterprises for which the Presbyterian Board is solely responsible. Besides this, a few people have provided a fund of no less than $750,000 to be used for the erection of new buildings for Nanking Union University and Shangtung Christian University. The former is probably the chief rival of St. John's University, Shanghai, and Boone University, Wuchang, for the educational leadership of Central China. It is a joint effort of three or four American communions, including Presbyterians and Methodists. Shantung University is easily the leading Christian college of North China. It is maintained by American Presbyterians, English Churchmen affiliated with the S. P. G., and English Baptists. A Chicago architect has gone to China to make a first-hand study of the architectural and construction phases of this notable undertaking.

A Notable Chinese Convert

HAI PING SHAN FUNG is a Chinese philosopher who for years has thought upon the mysteries of life with a mind open toward truth, and who is said by those who have come in contact with him to have one of the keenest minds to be found in China at the present day. He was one of the leaders in the revolution in the province of Szechuen, and is said to have shown "the zeal of a tiger."

As soon as the revolutionists had secured their demands and the turmoil had subsided, Mr. Hai went to Wuhu, where he accepted a position in one of the modern Government schools which had been established in that city. Early in 1913, a native pastor of the American Episcopal mission of Wuhu led him to consider the claims of Christianity. He gave the same thorough, careful study to the Bible that he had given to the Buddhist writings. Six months after he began the study of the Bible he was induced to attend one of the summer conferences held by the Young Men's Christian Association for

Government school students, and there made a public confession of his discovery of the truth. The concluding words of his testimony are: "Our Savior, Jesus Christ, is the Great Miracle. A belief in Him gives us power to live the victorious life."—*The Bible Magazine.*

Progress in the Plans for Shansi

WE have already announced that the American Board has accepted the proposition of the officials of Shansi to undertake the supervision of the educational system of the province. The special appeal for this object has brought in $12,500, in gifts ranging from one dollar to one thousand dollars. It is gratifying to know that the uniqueness and the urgency of this great opportunity has thus been recognized.

The Board has appointed Mr. Arthur W. Hummel of Chicago, and his fiancée, Miss Bookwalter, to take charge of the Government high school at Fenchow, under the joint arrangement with the Government, and is looking for another educator to supervise the village schools. Mr. Hummel is graduating from the Divinity School of Chicago University after a career as teacher in the Government schools of Japan. His training and experience fit him finely for the work in Shansi.

A Setback for Opium Suppression

REV. H. S. FERGUSON, of the China Inland mission, writes from Ying-Chow-fu that China is in a distressful condition. "The revolution does not appear to have accomplished anything for liberty or order or stable government. It is much easier to throw down than to build up. I tremble for the work of opium suppression, which would have been accomplished by this time but for the revolution. With opium fully four times the value of silver, it is no wonder that multitudes are eager to grow it, and are ready to take advantage of disorder to do so; perhaps even hoping for disorder that they may have that opportunity. Pray for the peace of China, and for those in authority, that we may lead a quiet and peaceable life in all godliness and gravity, and that the work be not hindered."

JAPAN—KOREA

Old Japan in the New

THERE is much in the news that comes from the Mikado's Empire that might lead one to think that the new Japan has thrown off entirely the superstitions and customs of the past, but the following item from a Japanese newspaper shows the hold that these have even upon so intelligent a body as the Japanese Parliament:

"The three opposition parties in the Lower House, according to the *Yomiuri Shimbun,* have decided to put forth a second attempt to secure the adoption of a motion expressing want of confidence in the Cabinet. Should they fail a second time, their next step will be, not an appeal to the people, to the ballot box, but to the spirits of the departed ancestors! They will despatch messengers immediately following the vote in the Lower House, in case of defeat, to the tomb of the late emperor at Momoyama and to the National shrine at Ise. The spirits of the dead will be duly informed of the result."—*The Japan Evangelist.*

Eager for Improvement

ACCORDING to latest statistics Japan has almost 7,000,000 pupils in her elementary schools. In the secondary schools nearly 200,000 students are enrolled. In addition to these, various technical schools are maintained, including agricultural, commercial, industrial, and nautical institutions. These send out yearly about 90,000 graduates. Institutions of higher learning for both men and women are supplemented by effective mission schools. There are

also four Imperial universities. In spite of all this provision, the demand for modern education is so great that neither the Government nor the missions working in Japan have been able adequately to meet the situation. As to religion, Doctor Sato says the Japanese have come to see that Christianity supplies a great moral need. Respect for the missionaries increases. The schools are crowded with applicants for admission. Young men come to America for education.

It is a significant fact that in Japan 95 per cent. of children of school age are in educational institutions, modernized and adapted rapidly to make the Japanese nation a reading people. There is almost no other land on earth of which such a fact can be stated. How imperative upon us, therefore, is the demand to see that these boys and girls and young men and women of this great people shall be persuaded to search the Scriptures in which are the words of Eternal Life.

The Association Movement in Korea

IF the institutions which a people transplant to the country of their adoption are any indication of the type of their civilization, it is suggestive that all through Korea, where the Japanese have gone in large numbers, there are found Young Men's Christian Associations as centers of culture and influence. At Fusan, Taikyu, Seoul, Chemulpo, Peng Yang, and New Wiju, are fully organized city associations doing a splendid work. They have a total membership of 700, with good quarters and strong volunteer leadership. Only the Seoul Association enjoys the presence of regular secretaries. Related to the regular association movement are the railway associations, which enrol 3,000 members out of a little more than 6,000 employees. There are also 9 student associations throughout Korea, with 587 members.

One is much imprest by the evidence of Christian fellowship between the leaders of the Korean and Japanese association, a fellowship based on mutual respect and confidence in Christian love.

Remodeling Korea

REV. E. H. SMITH writes in the Pittsburgh *Christian Advocate*: "Now, after five years of Japan's protectorate and three years of annexation, what do we find? A few years ago men were writing of 'The Passing of Korea.' They must now bring their records up to date by writing of 'The Remodeling of Korea.' The railroad has been finished from Fusan in the southeast to New Wiju in the northwest. The Japanese proudly refer to Fusan as 'the gateway to Europe.' It has an up-to-date pier, a magnificent station and custom house. Last year the completion of the $1,000,000 bridge across the Yalu River perfected the connection with the South Manchuria and Siberian railroads. The inland cities, which were accessible only over bridgeless cowpaths, have been connected with highways from 12 to 24 feet wide, and a system of roads aggregating 6,500 miles is being constructed. Automobile service connects with the railroad the inland cities of Haiju and Kongju. Korea is still under military rule; but a civil government is gradually being formed, which doubtless will soon replace the military. Governor-General Terachi is attempting to assimilate the Koreans by humane rather than forcible means. It is against the law to strike a Korean, and the Japanese are treating them as younger brothers. Speaking at a service in a Japanese church not long ago, the preacher created much comment by accidentally calling the people 'dojin'—meaning 'natives' or 'aborigines'—instead of 'Chosenjin,' or 'Chosenese.' A well-known missionary in Seoul, who is regarded as somewhat anti-Japanese,

frankly says that he finds nothing to criticize in Japan's administration of Korea."

Progress in Korea

IT is 17 years since I arrived in Korea. What changes I have seen! Then there was hardly a rift in the cloud of heathenism. Among 12,000,000 people there were less than 700 Christians. The Methodist Episcopal Church had 229 members, and the Presbyterians rather more. The first service of the Southern Methodist mission in Korea was held in April, 1897, the first convert was baptized two or three weeks later by Dr. C. F. Reid. In May, I went on to Songdo, but it was not until December 4th of the following year that I baptized our first two converts. From the Songdo work alone 2,828 were reported to the annual meeting held last fall. Here is a suggestion of "God's Arithmetic," it took 18 months of work for the first two converts, and 16 years later there are 3,319 Christians (2,828 members, 491 probationers).—*Rev. C. T. Collyer, Wonsan.*

AMERICA

Gifts to Charity and Philanthropy

THE amount contributed to philanthropic and charitable purposes for the year 1913 is given in the press as $169,841,443. It is also thought that these figures do not cover all the gifts actually made during the past year. The total mentioned is classified as follows: Charities, $85,109,640; education, $27,776,997; to religious bodies, $21,232,300; to art museums, galleries, and municipal improvements, $23,560,505; to libraries, $2,162,000.

An Armenian's Bequests

THE will of Mr. Sarkis G. Telfeyan, the well-known rug merchant of New York, who died recently, is a remarkable document. It gives a notable example of the return of the "bread cast upon the waters" in foreign missionary effort. It also probably represents the largest sum ever given by an Armenian in America to philanthropic work in his own country, and ranks among the most splendid gifts that have been made through the American Board. His estate is divided into shares expected to yield the following amounts to these several objects: To the Armenian Evangelical Church of Manhattan, of which he was a devoted member, and upon whose services he was a regular attendant in recent years, $10,000; Evangelical missionary work in Turkey under the American Board, $15,000; Central Turkey College, Aintab, $15,000; Euphrates College, Harpoot, $15,000; Anatolia College, Marsovan, $10,000; the American Board for the following several objects under the charge of the American Board, $35,000, *viz.,* Adabazar Girls' High School, Bardizag Boys' High School, Brousa Girls' School, hospital in Cesarea, Boys' High School in Talas. Mr. Telfeyan's object, as may be seen from these bequests, had distinctly in view the training of native leaders among his people to do teaching and evangelistic work in their own country. He had grown to be deeply interested in this aspect of the work of the American Board in Turkey. He came to America 25 years ago a poor man, and with other members of his family has built up one of the largest rug businesses in the country. While under the influences of missionary work in his native land, his open and active connection with the Church has been in New York, where he was a member of the Armenian Evangelical Church.—*Congregationalist.*

Home Mission Institutes

UNDER the general direction of the Home Missions Council, a deputation of seven specialists and experts, representing the Baptists, Congregational, Methodist, and Presbyterian de-

nominations, has, during the past winter, held institutes of two days' duration each in central cities of six Western States—South Dakota, North Dakota, Montana, Oregon, Utah, and Colorado. From 38 to 75 home mission workers, representing different denominations, have been in attendance in each place. There was no attempt to attract popular audiences, but only the earnest, serious workers.

As some of the results of these conferences one may name:

1. In Montana, Oregon, and Utah, initial steps were taken for the formation of State Federations of Churches. In South Dakota, North Dakota, and Colorado, federations already existing were quickened to better methods and closer cooperation.

2. Knowledge of methods was disseminated and church efficiency promoted.

3. Problems and tasks were lifted out of their narrow provincialism and seen as parts of a great divine whole, in which many workers doing separate parts are linked and united.—*Missions.*

Union Training Institute

DURING the past 28 years, 193 missionaries, trained in the Union Mission Training Institute of Brooklyn, N. Y., have gone to foreign lands under the direction of the different denominational missionary boards, including the Baptist, Congregational, Evangelical Alliance, Mennonite, Methodist Episcopal, Presbyterian, Protestant Episcopal, Reformed Church of America, etc. The president-elect, Dr. Jesse W. Brooks, announces several subscriptions already made by generous friends toward the new building fund of the institute.

Two Denominations to Unite

THE proposed union of the Methodist Protestant and the United Brethren churches seems likely to be effected. More than three-fourths of the annual conferences of the former denomination have voted in favor of such union, and the General Conference of the United Brethren having voted that when this proportion had approved the plan it should be submitted to the members of the denominations for final action, the next step toward union is the taking of such a referendum. Formal action to that end was taken by the General Conference at its meeting in May, and the joint commissioners of the two churches are to come together to canvass all questions preliminary to the referendum of the syllabus and plan of union to a vote of the people, and to arrange for said referendum.—*Methodist Recorder.*

Italian Protestants in America

IN New York City alone, there are now 25 Italian Protestant churches. Roman Catholics have 19. One Chicago church has 461 members, and one in New Haven has 500 members. The two Italian Presbyterian churches of Philadelphia have a combined membership of almost 600. The Baptists, the Methodists, and the Presbyterians of America have each about 60 ordained Italian ministers. In some quarters congregations are being formed as the result of a single evangelistic campaign by Protestant home missionaries. The harvest truly is great among the Italian immigrant, and the great need is that of laborers for the harvest. "Yes," says the *American Messenger*, "there is one other need, and that is an awakening of the Christian churches of America to the fact that there is destiny in this opportunity—destiny for America in that we must save the immigrant from infidelity if we would save ourselves, and destiny for Italy in the fact that by the influence of returning immigrants the character and the faith of Italy will be finally determined by the Italians of America."

"Go-to-Church" in Hawaii

WORKERS in the American Missionary Association report that the observance of Go-to-Church Sunday, throughout their entire field, has proved a stimulating experience. A contributor to the *Congregationalist* writes from Hawaii:

"With the advent of 1914 the Go-to-Church movement in Honolulu began in earnest. Its chief feature has lain in getting before the people the claims of religion. In doing this it has been using modern methods."

All successful advertisers know the importance of following up an advertisement, and in connection with Go-to-Church Sunday this pertinent comment is made: "Certainly the Christian forces of the United States are waking up on the question of getting their wares before the eyes of men by persistent advertising. The question is, Will the churches meet this campaign of advertising by a corresponding welcome and an enthusiastic endeavor to make their services winsome and helpful?"—*The Congregationalist.*

Bible Institute in Venezuela

THE Hebron Bible Institute in Venezuela is fitting Latin Americans as evangelists in Spanish-speaking countries. At present there are five choice men from Porto Rico and four Venezuelans in residence. While the school is a faith enterprise, it is a works enterprise as well. After 10 years of residence it has replaced an old ruined building with an entirely new one, and a good start has been made on the cultivation of its 500 acres of land. The students contribute by labor toward the improvement of the home and farm, and toward self-support. The value taken out of the ground in stone, lime and building material equals the contributions from outside. It is expected that within two or three years there will be some 15 graduates occupying as many central towns in Venezuela as evangelists and colporteurs.

EUROPE—GREAT BRITAIN

Student Volunteers in 1913

THE *Student Movement* publishes a list of 128 British Student Volunteers who sailed in 1913, a larger number than in any of the five preceding years. Twenty-eight of these went out under the Wesleyan Missionary Society; 14 under the C. M. S.; the same number under the S. P. G.; 12 under the London Missionary Society; and 10 under the United Free Church of Scotland.

The Metropolitan Tabernacle and Its Missions

MR. SPURGEON set large numbers of his converts to carry on missions established near the Tabernacle. With the passing of the years, certain of the halls, unhappily, have succumbed for lack of financial support. There still remain a dozen, however; some, like Haddon Hall and Surrey Gardens, Memorial Hall, large and flourishing; others comparatively small, and needing substantial help to carry on their work efficiently. Between seven and eight thousand persons, young and old, are weekly brought under instruction, in services and meetings which are officered and carried on by nearly 600 members of the Tabernacle Church.

Books for Soldiers and Sailors

THE Gospel Book Mission to the Army and Navy, under the direction of Mr. Brider of Bristol, England, has completed its fortieth year of service.

The objects of the mission are to receive bound volumes, magazines, tracts, to be forwarded to friends who undertake the work of distribution among soldiers and sailors at home and abroad; to collect funds for purchasing Gospel literature and general expenses; to seek

out and correspond with missionaries and Christian soldiers and sailors at home and abroad.

During the past year 1,824 parcels and boxes of reading matter have been sent out, many of them to British soldiers in India, and the letters of thanks from the recipients show the deep need existing for the circulation of truth among the men. Surrounded as we are by book-shops, we do not know what it is to be without a book; but many men who spend weary weeks and months on the ocean, and others who are in foreign lands, could tell a different story.

THE CONTINENT

A Notable Day in Spain

A CABLEGRAM from Barcelona, Spain, dated May 4th, says: "The greatest Protestant meeting ever held in Spain, with more than 4,000 present, was addrest by Rev. Francis E. Clark, LL.D., president of the World's Christian Endeavor Union. The corporation of Barcelona granted the use of the Fine Arts Palace, the largest auditorium in the city, a concession absolutely without precedent in the history of Spanish Protestantism. Dr. Clark will address conventions in Madrid, Valencia, Zaragoza, and Bilbao."

France Coming Back to Religion

AN article of very great interest appeared in *The Times* the other day, written by a correspondent who was on a visit to France. He tells how he noticed everywhere indications of a religious revival. *The Times* itself goes further than its correspondent, and states that for years a progressive change has been taking place in the attitude of certain classes of Frenchmen toward religion. The class in which the movement is most unmistakable is that of the educated young men. It is already influencing the literature of the country. Even among the ablest of the unbelievers it is recognized that there is more in heaven and earth than the laboratory can reveal. *The Times* discusses the various explanations of the reaction from atheism, but expresses its belief that its real cause lies deep in the nature of man. He has spiritual instincts that can not, in the long run, be stifled. All friends of France will rejoice to hear that at last the tide has turned, and will hope that the new religious spirit will take a less mechanical form than in the past.

Mormon Propaganda Frustrated

IN Bergen, Norway, the Mormons had been carrying on an energetic propaganda for several years. Some time ago, they secured a rather valuable property in a prominent place of the city. But in this transaction they came in conflict with a law of the country with reference to foreigners holding real estate. They applied for concessions from the Government, which, however, were refused, and so no good title to their property could be secured. They were anxious now to sell out. It so happened that the Cathedral Church congregation was looking for a property, and finding the Mormon property suitable, purchased it for 80,000 crowns.

Balkan Christians Stand the Test

A LETTER has come from Rev. W. C. Cooper, of Salonica, Greece, telling in detail of relief work in Macedonia during the winter, and of the terrible slaughter of non-combatants which took place in city and village between and after the two wars. He says:

"As for pillage, one might truthfully say that the people took part in it almost universally. Almost the only people who did not kill or steal were our Protestant Christians. I myself saw last summer apparently whole villages hauling plunder in ox-carts from deserted Turkish houses, and rejoiced to know that in these same villages our

people stood true to righteousness in spite of the solicitations of their neighbors. True it is that 11 of our 239 communicants in this Plain took part in plundering, much to our shame and sorrow, but we rejoice in the 228 who withstood temptation. Those who sinned were disciplined and we have reason to believe that no stolen goods are now in their possession, they having returned same where the owners could be found, and paid into the relief fund for the things which had no owner. The public discipline which we gave will, I am sure, be a lesson in ethics to many, both inside and outside the Church."—*American Board Bulletin.*

Were I An Old Missionary

IN the April number of the *Korea Mission Field*, were enumerated, under this caption, the following points, which are equally applicable to workers in other fields:

"Were I an old missionary, I would

"1. Put first things first.

"2. I would soon find out that the first of first things, considering the future of the work, is the undisputed necessity of leading the new missionary into the walk he must walk and teaching him the talk he must talk.

"3. I would not entrust him with several grown-up men's work immediately, and then feel offended if he seems to try to run the mission.

"4. I would seek him out at Conference, at his hearth, and in the byways, grasp him affectionately by the hand, and say: 'Brother, my word to you is this: Get the language. Without it you are only half a man. Get it at the sacrifice of anything below your health and your honor.'

"5. I would make it a point to rap on the head (figuratively) any and all persons who, officially or otherwise, burden the shoulders of the raw enthusiast to the detriment of his language study.

"6. Finally, I would pray for the baptism of the newcomer with all divine powers of Love, and Patience, and Enthusiasm. In other words, I would lay hands on him so that he receive the Holy Spirit."

MISCELLANEOUS

The Mission to Lepers

"THE Mission to Lepers in India and the East," founded by Mr. Wellesley C. Bailey of Edinburgh, 40 years ago, has so enlarged its field of service that the name has been changed to "The Mission to Lepers." They have now leper asylums in India, Burma, Siam, Malaysia, China, Korea, and Japan. This mission supplies funds for building, equipment and maintenance for asylums, while various denominational boards and societies provide the salaries for the missionary or superintendent. Thus the work is distinctly a union, interdenominational work, and should be generously supported by the churches at home. The headquarters are in Edinburgh, with branch offices and committees in London, in Canada, and in the United States. Wm. M. Danner, 105 Cambridge Street, Cambridge, Mass., is secretary for The United States committee, of which Fleming H. Revell is treasurer.

OBITUARY

F. S. Arnot of Africa

F. S. ARNOT, the well-known missionary to the Garenganze in Central Africa, recently died at Johannesburg. In 1911 he made a pioneer journey to the Kabompo River, and was so greatly impressed with the need of the people, and with the openings for work among them, that he built a hut-house, and laid his plans to return there for more permanent work, but his health prevented him. After a brief visit to England, he set out again for Kabompo with two young brethren, but had not been long at work when he was again laid aside.

Stories of Missionary Leadership.. By Robert E. Speer. 12mo. 283 pp. $1.50, *net.* Presbyterian Board of Publication, Philadelphia, 1914.

Robert E. Speer, the able and versatile secretary of the Presbyterian Board of Foreign Missions, is becoming recognized as the "Boswell" of missionaries, known and unknown. These lectures take up the lives and lessons of such men as Walter Lowrie, who laid the foundations of the Presbyterian Board; Jeremiah Evarts, of the American Board; Paul Sawayama of Japan, Nehemiah Goreh of India, David Trumbull of Chile, and Rufus Anderson, an early missionary statesman of the American Board.

The studies are full of suggestion as to wise missionary policy and of encouragement to faith. They prove our debt to many pioneers who are not always sufficiently honored for careful foundation laying, and as those who have borne the burden and heat of the day.

The Passing of the Dragon. The Story of the Shensi Revolution and Relief Expedition. By J. C. Keyte, M.A. Illustrated. 12mo. 311 pp. Hodder and Stoughton, 1913.

History has perhaps never been made or recorded with such rapidity as in the last two years in China. In spite of many books on the theme, the study of the revolution would be incomplete without the intimate account which Mr. Keyte has given us of its darkest episodes, in the province of Shensi. No bloodless revolution was here. Days of massacre followed nights of terror, and women and little children were victims of relentless butchery. The boundaries of Shensi enclosed as great a tragedy as the Black Hole of Calcutta. "The 'glorious' Republic was bought at heavy cost." Through Mr. Keyte's vivid narrative we enter the stern realities of the experienced and comprehend the contending influences through his interpretation of parties and leaders.

The second section of the book relates to the foreigners who came face to face with brutal death in Shensi. In all the noble army of martyrs there are no brighter names than those of the missionaries of Sianfu in the dark days of 1911. What an evidence of the presence of Christ in the world is the spirit of divine forgiveness with which they met their murderers!

In spite of the untoward events of the transition period, the author's confidence in the high destiny of the Chinese people is unshaken and his reliance is based upon the ordinary peasantry, in whom he discerns "the elements of true national greatness." "It is a knowledge of, and intimacy with, this great class, the backbone of the nation, which give the lie to pessimism as to the future of China."

A Study of the Thlingets of Alaska. By Livingston F. Jones. 8vo. 261 pp. $1.50, *net.* Fleming H. Revell Co., New York, 1914.

The Thlingets are one of the original Indian tribes of Alaska and inhabit the southeastern portion of the great land. Livingston Jones, who has lived among them for over twenty years, believes that they are of Mongolian origin. His description of their characteristics, customs, industries, vices and religion, is most illuminating and entertaining. The book is an excellent first-hand and authoritative study of an

interesting people. There is a striking similarity in many of their characteristics and customs to those of Pacific Islanders and to Japanese. Some quaint legends are given and some amusing anecdotes pertaining to native judicial procedure. The work of Protestant missions receives scant mention but is highly endorsed. The Indians are being educated, and are learning the true meaning of Christianity and the value of a Christian life.

The Alaskan Pathfinder. The Story of Sheldon Jackson for Boys. By Rev. John T. Faris. Illustrated. 12mo. 221 pp. $1.00, *net*. Fleming H. Revell Co.

True life stories well told are after all the best for boys. Sheldon Jackson lived a strong, brave life of varied adventures of hardship, and bravery, and achievement in the Western plains and in the Alaskan wilderness. The story must appeal to boys and stir them to admiration and emulation.

In Red Man's Land. By Francis E. Leupp. Illustrated. 12mo. 162 pp. 50 cents, *net*. Fleming H. Revell Co., New York, 1914.

Francis E. Leupp, as former United States Commissioner of Indian Affairs, had unusual opportunities for the study of the progress and needs of American Indians. He here gives a well-drawn picture of the Redman as a man in his relation to the Government, to his white neighbor, in modern society, and education. The chapter on missions to the Redman is written by Dr. A. F. Beard, who briefly reports the work and fields of the various denominational missions. As a home mission text-book this will be found reliable and attractive.

Goodbird, the Indian. His Story told by Himself to Gilbert L. Wilson. Illustrated. 12mo. 80 pp. Paper, 25 cents, *net*. Fleming H. Revell Co., 1914.

The autobiography of this good live Indian is very entertaining and impressive. It is a story for juniors that all will be delighted to read. Goodbird was "born on a sand-bar near the mouth of the Yellowstone, seven years before the battle in which Long Hair (General Custer) was killed." The narrative of his childhood, beliefs, contact with the white man and its result, will reveal the Red Man and his possibilities more clearly than would be shown in many pages of description.

The Child in the Midst. By Mrs. Mary Schauffler Labaree. Illustrated. 12mo. 272 pp. 50 cents, *net*.; 30c., paper. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1914.

The kinship of the many branches of the human race is seen in childhood the world over. In many lands the little ones are neglected, abused, untrained, become prematurely old or abnormally wicked, but everywhere their natures and their needs are practically the same. With good parentage, careful training, an opportunity to play in wholesome surroundings, they develop into strong men and women; with the lack of these they are stunted and deformed, physically, morally, and spiritually.

Mrs. Labaree's study book on the childhood of the world—especially of non-Christian countries—makes a strong appeal to interest and sympathy. It is crowded with stirring facts and incidents such as can not fail to move deeply any one who reads. The childhood of the world is carefully studied and presented in infancy, in the home, at work and play, at school, at worship and in service for Christ. None of the deservedly popular United Mission Study text-books have struck such an appealing note. The classes that take up this study and the individuals who read the book are to be envied—but they will be hard-hearted, indeed, if they can read it without doing more to relieve and save the children of the world—these are to be the men and women of to-morrow. Read it prayerfully.

Up and Down the North Pacific Coast. By Canoe and Mission Ship. By Rev. Thomas Crosby, D.D. Illustrated. 8vo. 403 pp. Methodist Mission Rooms, Toronto, 1914.

Few outside of Canada know much of this work on the western coast of Canada. Dr. Crosby tells here of the work among the Indian tribes of Canada and Alaska. He also contributes some valuable information about Indian customs and beliefs. The volume might have been condensed to advantage, but is a readable account of the Indians and work among them.

Among the An-ko-me-nums. By Rev. Thomas Crosby. Illustrated. 16mo. 243 pp. William Briggs, Toronto, 1907.

"What are Christians in the world for but to achieve the impossible with the help of God?" This stirring question of the hero of Hampton might have been asked with equal fervor by the English lad of twenty-two years, who set out in 1862 from his Canadian home, to preach the Gospel of salvation and civilization to the Flathead Indians of British Columbia. Already, like John Wesley at Oxford, "with burning zeal to be helpful to others," he had visited the sick, the prisoners, the depraved, and the same desire which led John Wesley to Georgia, "to convert the Indians," became the ruling motive of his courageous and self-denying life. The story of that life Mr. Crosby is relating in a series of volumes, the first of which, now before us, concerned the pioneer years. It is an essential chapter of the modern Acts of the Apostles.

Great Heart of Papua (James Chalmers). W. P. Nairne. Illustrated. 12mo. 229 pp. 2s., *net*. London Missionary Society, 1913.

Like the life of John G. Paton, the career of James Chalmers, the great missionary to New Guinea, abounds in adventure and in heroic achievement. This story of the most striking incidents is told for young people, and can not fail to interest them. Many times this brave and beloved hero, who never carried weapons, was face to face with what seemed certain death. The New Guinea mission is a monument to his labors, and many bless his name and worship his Lord.

The Spiritual Conquest of the Rockies. By Rev. Wm. N. Sloan. 8vo. 242 pp. $1.25, *net*. Hodder & Stoughton, New York and London, 1914.

The Western States of America are the fields of heroism, of sacrifices, of opportunity. None can ever measure the debt that we owe to those spiritual pioneers who have faced privation and danger to establish the Church of Christ in frontier towns. These are the men and women who have saved the land from degradation and spiritual death.

Rev. Wm. N. Sloan, a home missionary from Montana, has recounted here the results of his observations and experiences. His picture of the lure of the West shows its attractions to young and virile men, and the story of home missionary heroism and progress calls for volunteers. Dr. Sloan denies that Western towns are over-churched, for Western fields are in general pitiably undermanned. More incidents of actual missionary experience would have added life and power to these lectures. Students for the ministry should read them before deciding to settle in the Eastern States.

Presbyterian Medical Missions. By A. W. Halsey, D.D. Pamphlet. Illustrated. 127 pp. Presbyterian Board of Foreign Missions, New York, 1914.

Here is an effective presentation of medical and philanthropic work of the Presbyterian missions around the world. The illustrations impress the facts of suffering and of relief even more forcibly than the verbal descriptions. "Before and after" are used with striking effect. The pamphlet is worth reading, and will be very useful in missionary meetings.

NEW BOOKS

Our Task in India. Shall we Proselytise Hindus or Evangelize India? By Bernard Lucas. 12mo. x-183 pp. $1.00, *net*. The Macmillan Co., New York, 1914.

Recruits for World Conquests. By Lee R. Searborough. 12mo, 124 pp. 75c., *net*. Fleming H. Revell Co., New York, 1914.

Glory of the Pines. A Tale of the Ontonagon. By William Chalmers Covert. Frontispiece. 12mo, 245 pp. $1.25, *net*. The Westminster Press, Philadelphia, 1914.

A Master-Builder on the Nile. Being a Record of the Life and Aims of John Hogg, D.D., Christian Missionary. By Rena L. Hogg. Illustrated, 12mo, 204 pp. $1.50, *net*. Fleming H. Revell Co., New York, 1914.

Herbert Stanley Jenkins, M.D., F.R.C.S., Medical Missionary, Shensi, China. With some Notices of the Work of the Baptist Missionary Society in that Country. By Richard Glover, D.D., LL.D. Frontispiece, map, 12mo, 154 pp. 2s., *net*. The Carey press, London, E.C., 1914.

Lo, Michael! By Grace Livingston Hill Lutz. Illustrated, 12mo, 369 pp. $1.25, *net*. J. B. Lippincott Co., Philadelphia, 1914.

The Ways of the South Sea Savage. By Robert W. Williamson. 8vo, 308 pp. 16s., *net*. Seeley Service & Co., London, 1914.

In Far New Guinea. A Stirring Record of Work and Observation Among the People of New Guinea, with a Description of their Manners, Customs, and Religions. By Henry Newton, B.A. Illustrated, demy 8vo. 16s., *net*. Seeley, Service & Co. London, 1914.

The Coming and Kingdom of Christ. Report of the Proceedings of the Prophetic Bible Conference, Moody Bible Institute, February 24-27th. 252 pp. 50 cents, *net*. Bible Institute Colportage Association, Chicago, 1914.

The Romance of Modern Missions. By Joseph Ritson. 315 pp. 2s. 6d., *net*. Hammond, London, 1913.

Sociological Progress in Mission Lands. By Edward Warren Capen, D.D. 8vo. $1.50, *net*. Fleming H. Revell Co., New York, 1914.

Studies in the Religions of the East. By Alfred S. Geden. 904 pp. 12s. Kelly, London, 1913.

My Life Among the Eskimos. By Vilhjalmur Stefansson. Illustrated, 438 pp. 17s. Macmillan, London and New York, 1913.

By Nippon's Lotus Ponds. Pen Pictures of Real Japan. By Matthias Klein. Illustrated, 12mo, 228 pp. $1.00, *net*. Fleming H. Revell Co., New York, 1914.

PAMPHLETS

Madagascar for Christ. Impressions of Nine Missionary Visitors to Madagascar, July to October, 1913. 68 pp. 6d., *net*. Friends' Foreign Mission Association, London, 1914.

Conscience and Truth. A Help to Bible Study for Evangelists and Enquirers. By Rev. R. Frölich. 164 pp. 6d. Rev. E. Brutzer, L. E. L. Mission, Kilpauk, Madras, 1914.

Conference of Federated Missions. Addresses, Papers, and Reports of Committees, Together with Minutes of the Thirteenth Annual Meeting, January 7, 8, 1914, Tokyo, Japan. 40 pp. Federated Missions, 75 Bluff, Yokohama, Japan, 1914.

Missionary Women and the Social Question. By M. Katharine Bennett. 47 pp. Council of Women for Home Missions, 600 Lexington Avenue, New York, 1914.

The Cathedral Church of All Saints, Khartoum. 48 pp. A. D. Aeland, 186 Strand, London, W.C., England, 1914.

A Retrospect and Survey of Mission Work of the Advent Christian Denomination. Collected and compiled by George E. Tyler, Z. C. Beale, Maude M. Chadsey. 96 pp. American Advent Mission Society, Boston, 1914.

Handbook of Foreign Missions of the United Presbyterian Church of N. A. for 1914. 112 pp. $1.00 per dozen, $5.00 per 100 copies. C. R. Watson, 200 N. 15th Street, Philadelphia, 1914.

The Chinese Review. April, 1914. Subscription, 14s. per year. *The Chinese Review*, 42 Hillfield Road, London, N. W., England.

Findings of the Third Hunan Missionary Conference, including an Account of the Conference, an Historical Sketch of Mission Work in Hunan, Statistics of Present Missionary Occupation, with Map and Missionary Directory. 48 pp. Hunan Continuation Committee, Hunan, Changsha, 1913.

The First Bulletin of the Federation of Women's Boards of Foreign Missions of the United States. March, 1914. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

Missionary Education and Church Efficiency. Report of the Missionary Education Movement of the United States and Canada. December 1, 1912, to November 30, 1913. By Harry Wade Hicks. 38 pp. Missionary Education Movement, 1914.

Report of the Visit of the Corresponding Secretary to Egypt and the Levant. With a Discussion of the Missionary Situation and its Problems. By Charles Roger Watson. Illustrated. pp. 87. Board of Foreign Missions, 200 N. 15th St., Philadelphia, Pa.

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